The Catechist.

Howe.

THE CATECHIST.

THE CATECHIST

OR, HEADINGS AND SUGGESTIONS FOR THE EXPLANATION OF THE CATECHISM OF CHRISTIAN DOCTRINE

(No. 2).

WITH NUMEROUS QUOTATIONS AND EXAMPLES FROM SCRIPTURE, AND AN APPENDIX OF ANECDOTES AND ILLUSTRATIONS.

"They that instruct many to justice shall shine as stars for all eternity."—*Dan. xii. 3.*

BY

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TO

S. Cyril of Jerusalem,

WHO TAUGHT THE CATECHISM

WITH SO MUCH ZEAL AND GREAT SUCCESS,

These Pages

AS AN AID TO OTHERS TO DO IN LIKE MANNER,

ARE HUMBLY AND REVERENTLY OFFERED.

PREFACE.

The Catechetical form of instruction is universally recognized as the one best suited for imparting an intelligent and practical knowledge of the Truths of Revelation, and of the various duties flowing therefrom. Mgr. Dupanloup says: "No preaching however eloquent, no ministry however consoling, equals this one; the good thus done, both to one's self and to others, is so very great, that no other work of zeal is to be compared to it."

It has been adopted by some of the greatest minds with eminent success: S. Paul *(1 Cor. xiv. 19)*, S. Cyril of Jerusalem, S. Augustine, S. Charles, Gerson of Paris, and others; and it has enjoyed the favour and approval of the Church *(Cl. Trent, xxiv.)* For, in the form of Catechism, rather than in the formal sermon, can the teachings of the Church be more effectually brought home to the minds of the Faithful, and especially of children and uneducated persons, its very nature lending itself more easily to simple and homely language, variety of development and endless examples.

While all this will probably be admitted as true, it will also be acknowledged by those who have experience in it, that the giving of Catechetical instructions is by no means as easy as might at first sight appear. Because children or simple people are to be instructed, it is sometimes thought that anything will suffice them, and preparations can hardly be needed. No greater mistake could be: children's minds

because yet unopened, and at the same time so plastic and easy to mould, require that the teacher should couch his explanations in the simplest and clearest of language. Naturally fickle and restless, children also require that the instruction given them be made interesting and light by an occasional story or illustration to the point, which, while serving to break the monotony or heaviness of the instruction, may also, if truly apposite, help to fix the lesson in their minds. But all this implies real labour and forethought on the part of the catechist, if he wish to succeed.

In the hope then of facilitating the task of teaching the Catechism, and with a view of helping those on whom this duty devolves, whether priests or teachers, the following pages have been compiled, and are now offered to those engaged in that sacred and difficult work. They have been some years in hand, off and on, and at last, with the advice and encouragement of some fellow-priests, put into form for public use. In going through this latter process the work has grown considerably upon the first design, and instead of a simple volume as originally contemplated, it has now developed into two of goodly size.

The following points and explanations, to which attention is respectfully invited, will show the aim and scope of the work:

1. At the outset, it must be understood that *The Catechist* is in no sense a treatise on the Catechism, it is but a compilation, from various sources, of headings and points for explanation, suggestions made to the teacher, like so many pegs, whereon to hang developments of the text.

2. Hence brevity has been a chief aim in view, while it has also formed a chief difficulty, because of the danger of obscurity. Sentences are made short, without full grammatical expression, not merely for the sake of space, but especially in order to concentrate the suggestions, and make the whole appear, as far as possible, like a chart or map of ideas to the eye and memory of the catechist.

3. The publication is not intended to supersede all labour, but to put forth what may prove suggestive, and gather together, methodically and concisely, points under every question which the instructor may already know, but does not at the moment recall. It is hoped that this system of notes may save considerable time and trouble in reading up matter, without, however, dispensing with the need of all preparation.

4. At the head of the various subjects, references are given to works in which developments of the same may be found. It is by no means necessary to consult all these books: in most cases they are but repetitions of each other in different form; they are quoted here for the convenience of those who may possess them, or have one or two, and not the others. No reference, except for an occasional statement, is made to works of Theology, it being presumed that each one, according to need, will consult his own authors, whether in Dogma, or Morals.

5. The references and quotations from Holy Scripture are very numerous, and it is hoped they will be found correct and exact. Experience shows how great is the inconvenience and the loss of time entailed by

inaccuracy of reference, common in some books, especially in those printed abroad; every care therefore has been bestowed on this item. Yet with over 1,300 quotations, and more than 1,000 examples from Old and New Testaments, it may easily be that, in spite of all, some inaccuracy may have slipped in.

6. As to examples and illustrations: these also will be found very numerous, drawn from a variety of sources. At first, while the manuscript was progressing, mere references were made to the books from which they were taken. But it soon became evident that such a course must be useless to those who did not possess such books, or else involve them in considerable outlay if they wished to procure them. It was suggested therefore that the only plan to follow in this case would be to gather together all the examples into an Appendix and make all references to that. This idea has been followed up, as the only rational way out of the difficulty; it has however increased the size and consequent expense of this work, yet it will make it more complete in itself, and dispense with all need of the others.

7. As these anecdotes and examples have not to be *read* to the audience, they have usually been abbreviated and summarized, giving only the chief points of the story, which each one will enlarge and clothe as he deems best for the occasion. Some among them may appear somewhat trivial and unsuitable: but they are not all intended for all occasions. What might be considered as unbecoming the pulpit might be found quite suitable to the classroom; and what might seem

childish and out of place with adults, interesting and in keeping in lessons given to children.

8. Besides the illustrations given in the Appendix, over a thousand more are quoted from the different Books of Holy Scripture for which references are given. These the catechist can interweave with the lesson, putting authoritative examples of vice or virtue in living form. This will not only add weight to his words, as well as lighten the instruction, but will also help to give to his hearers an outline of some of the chief events and personages in Holy Writ, of which perhaps there is too great ignorance nowadays. Thus Bible History will become truly the handmaid of the Catechism: the two should be used together.

9. Headings and ideas for explanation are given under all the answers of the text book, and parts of answers, uniformity of treatment being aimed at. It will be admitted, however, that while some subjects are more important than others, many also lend themselves more readily to development, and have sometimes received more, which, while unnecessary in some circumstances, may be found useful in others. Any points considered too long and intricate for children's lessons may be shortened at discretion, and yet may prove useful for adult congregations, or serve as points for sermons on the respective subjects.

10. Sundry items, not referred to in the Catechism itself, are here introduced, as closely related to those that are, and as of advantage to be explained to the Faithful; an index of these will be found at the end, referring to the number of the questions to which they

belong, or after which they will naturally find their place, e.g: the *Seal* of Confession, never mentioned in the Catechism, should be treated of, and will naturally come after the definition of Confession, Q. 295. Subjects directly spoken of in the text itself will not be referred to in the index, but must be sought for in their respective places, e.g: *Purgatory*, under the Ninth Article of the Creed; *Anger*, under the Fifth Commandment.

11. A number of Saints' names are given throughout the work, without any explanation or reference; this simply means they are considered as examples of the virtue or subject then being treated of: details of such virtue will be found in their lives, under date of the feast day of each one as given.

Though considerable time has been spent in compiling these pages and putting the notes into their present form, I cannot but realize that they are full of defects, and foresee well that the book will be found very imperfect; should it ever be possible to improve it in the future, suggestions will be welcome to that end. Yet with all its failings, if those who use it will kindly remember that it is in no sense a manual from which to read or learn one's religion, but a handbook for priests and teachers who already know it and wish to teach it to others, it may yet prove of use, as an aid to their memory and a means of simplifying their labour in catechising. It is with this object in view, and in this hope, that I venture to send it forth to the world, *In nomine Domini.*

G. E. H.

TYNEMOUTH,
MARCH, 1898.

ABBREVIATIONS AND REFERENCES.

A. 20. means:		Appendix No. 20.
A Lap.	,,	Commentaries of Cornelius a Lapide.
Berg.	,,	Bergier's *Dictionnaire de Théologie.*
c.	,,	Century.
C.C.T.	,,	Catechism of the Council of Trent.
Carr	,,	Mgr. Carr's "Lamp of the Word."
Col.	,,	Rev. H. Colridge's "Sermon on the Mount."
Duke	,,	Rev. C. Duke's "King, Prophet, Priest."
Dev.	,,	Rev. A. Devine's "Creed Explained."
Devt.	,,	Bp. Hay's "Devout Christian."
Fab.	,,	Fr. Faber's Works.
Gbs.	,,	Rev. H. Gibson's "Catechism Made Easy."
Gme.	,,	Gaume's "Catechism of Perseverance." (Engl. Edit.)
Guér.	,,	Dom Guéranger's "Liturgical Year."
Guill.	,,	Guillois' *Catéchisme.*
Humph.	,,	Fr. Humphrey's "One Mediator."
I. 431.	,,	Vol. I., page 431.
II. 457.	,,	Vol. II., page 457.
Melia	,,	Fr. Melia's "Treatise on Confession."
Murphy	,,	"The Chair of Peter," by J. N. Murphy.
p. 27.	,,	page 27.
Pagani	,,	Rev. J. Pagani's "End of the World."
Petitalot	,,	Petitalot's *La Vierge-Mère.*
Prsn.	,,	Pearson's "Exposition of the Creed."
Pwr.	,,	Power's Catechism.
Q. 15.	,,	Question 15.
Scar.	,,	Scaramelli's *Directorium Asceticum.*
Sinc.	,,	Bp. Hay's "Sincere Christian."
Spel.	,,	Spelman's "History and Fate of Sacrilege."
Sum.	,,	*Summa* of S. Thomas.
Val.	,,	Rev. J. Val d'Eremao's "The Hail Mary."
Wlmrs.	,,	Rev. W. Wilmer's "Handbook of Christian Religion."
Wood	,,	Can. Wood's "Marriage."

SUMMARY

OF THE

CATECHISM OF CHRISTIAN DOCTRINE.

- I.—FAITH
  - 1. As to Man
    - 1. His first beginning.
    - 2. His last end.
  - 2. The Belief
    - 1. In God the Father:
    - 2. In Jesus Christ:
    - 3. In the Holy Ghost:
    - 4. In the Holy Catholic Church.
- II.—HOPE
  - The Our Father.
    - The seven Blessings
      1. To be hoped for and
      2. To be prayed for
  - The Hail Mary.
    - Assistance of the Blessed Virgin and of the Angels and Saints.
- III.—CHARITY
  - The Commandments.
    - 1. Of God;
    - 2. Of the Church.
- IV.—THE SACRAMENTS
  - The Seven Great Means of Grace, corresponding to
    1. The birth,
    2. The growth,
    3. The nourishment,
    4. The medicine, and
    5. The journey of the soul:
    6. The Christian Priesthood, and
    7. The Christian Family.

(a) The Virtues and contrary Vices.
(b) The Christian's Rule of Life.
(c) The Christian's Daily Exercise.

The Spiritual House of the Soul, says S. Augustine *(20 Sermo in verb. ap.)*, is built up in time and solemnly dedicated in eternity. Faith is the foundation, Hope the walls, Charity the roof or covering. The Sacraments are the great means of grace or the chief instruments required for the building. The Virtues, the Christian's Rule of Life, and the Daily Exercise, may be likened to the adornment and furniture of the House.

INTRODUCTORY REMARKS

ON

THE CATECHISM.

Catechism :

i. Vocal elementary teaching of Religion, as given

a. In the beginning, by the patriarchs, till the time of Moses.

b. In the early Church, during the days of persecution.

ii. An abridgment of Catholic theology, dogmatic and moral.

a. Especially suited to the minds of children.

b. Yet adapted also to the wants of adults.

The nobleman and the Catechism. *A. 1.*

iii. By way of question and answer. Form followed

a. By Our Lord with the Doctors in the Temple.

"Hearing them and asking them questions." *Lke. ii. 46.*

b. In the early Church with converts, called Catechumens.

iv. Teaches the great truths of Revelation, e.g :

The existence and nature of God.

The origin and destiny of man.

The necessity of salvation.

v. Teaches also :

a. Our duties to God, our neighbour, and ourselves.

b. Meaning and necessity of grace.

c. Means to obtain it.

Prayer and the Sacraments.

d. Explanation of the Commandments.

e. Virtues and vices.

vi. Necessary for salvation:

a. To go to Heaven, we must know the way thither.
As in going to London, etc.

b. The Catechism shows the way to Heaven.
Teaching us what to believe and what to do.

vii. Hence the duty of attending Catechism:

a. Both in School and Church.

b. Regularly and punctually.

c. With the lesson prepared and learnt.

d. With every attention and effort to learn.
Esdras, reading the law: *2 Esdr. viii. 3.*
Parable of the Sower: *Luke. viii. 15.*

e. Even adults should attend it in Church.
1. Trying to remember the truths that are taught.
2. Resolving to practise the duties inculcated.

f. Neglect in this may involve eternal consequences.
How many crimes and scandals arise from ignorance of religion.
The captain's ignorance. *A. 2.*

g. Responsibility of priests and others in this regard!
1 Tim. v. 8.

viii. Indulgenced by the Church, as "a most holy work."
S. Pius V.
100 days, to all who give or receive half-hour's Catechism (Oct. 6th, 1607).

ix. The greatest Saints have taught the simple Catechism:
S. Francis of Sales: Jan. 29.
S. Cyril of Jerusalem: Mrch. 18.
S. Vincent Ferrer: Apl. 5.
S. Augustine: Augt. 28.
S. Charles Borromeo: Nov. 4.

A CATECHISM

OF

CHRISTIAN DOCTRINE.

FAITH.

CHAPTER I.

Carr ix.—Gbs. i. 1.—Pwr. i. 86.—Sinc. i. 47.—Gme. i. 211.—Guill. i. 180.—Wilmrs. 106.

1. Who made you?—God made me.

God:

i. The infinite Being (p. 27).

ii. The beginning and end of all things:

"All things were made by Him." *Jn. i. 3.*

"I am Alpha and Omega, the beginning and the end." *Apoc. i. 8.*

iii. The Author of our being:

"God created man and made him." *Ecclus. xvii. 1.*

Made:

i. Out of something already existing.

ii. My body (in the person of Adam).

iii. With all its perfections, in

Eyes...ears...heart...flesh...bones, etc.

iv. From the slime of the earth: *Gen. ii. 7; Ecclus. xvii. 1.*

v. On the sixth day of creation, later than the Angels and the Universe (p. 44).

Created:

i. Out of nothing.

ii. My soul.

iii. With its marvellous faculties:
Memory...Understanding...Will.

iv. Every single soul is a fresh creation on the part of God: *Sum. i. q118, 2.*

Me:

i. Individually.

ii. In preference to thousands of others He might have created.

iii. A special soul for a special body.
To belong henceforth exclusively to each other, for ever.

iv. Greatness of God's forethought and love for me!

v. Gratitude to God for creation, His first benefit.
S. Domnina and her Father in Heaven. *A. 8.*

Hence:

i. Man was not made by himself.
"He made us and not we ourselves." *Ps. xcix. 3.*

ii. Nor by chance or spontaneous evolution.
Both unscientific and irrational.

iii. All mankind descend from Adam and Eve: *Gen. ii. 5; iii. 20; Acts xvii. 26* (p. 248).
Truth affecting the question of original sin and Redemption.

iv. Man belongs to God:
As the watch to the maker; or
As the picture to the painter.
The Emperor's stag. *A. 9.*
v. Man is made for God *(next Q).*

---

2. Why did God make you?—God made me to know Him, love Him, and serve Him in this world, and to be happy with Him for ever in the next.

Important Question:

i. We must know the end of our creation.
ii. A thing made is made for an object, e.g:
A watch to tell the hour.
iii. If that object is not attained, the thing is a failure.
iv. If we do not attain our end, our life is worse than failure.
The dying monarch. *A. 10.*
v. Hence the need of our knowing for what we are created.
vi. How noble this object compared with that of all other creatures!
The sun, to give light and heat.
The flowers, to deck the earth.
The animals, to serve the wants of man.
vii. But man was created for higher objects, viz.:

I. To know God: by means of
i. *Catechism:*
a. As a groundwork of perfect knowledge.
b. Word for word:
The text will return and be found useful in later years.

ii. *Explanations of the Catechism :*

a. The book itself is the merest outline of Christian Doctrine.

b. The text alone is not always easy to understand.

c. Instructions and developments of the text necessary.

d. Hence hear these instructions in Church or School.

The boy in the snow. *A. 11.*

The Missioner's letter. *A. 12.*

The Lord Mayor at Catechism. *A. 13.*

iii. *Sermons :*

"My word shall not return to Me void." *Is. lv. 11.*

a. On Dogma :

The various truths and doctrines of Revelation.

b. On Morals :

The virtues and vices.

The duties of our state in life.

c. On the various practices of devotion.

The hermit and the baskets. *A. 14.*

Word of the Curé of Ars. *A. 15.*

iv. *Spiritual Reading :* (p. 426; II. 457)

a. At least from time to time.

b. A means of acquiring knowledge and virtue.

S. Ignatius : Jly. 31.

S. John Columbini : Jly. 31.

The more we know of God, the more shall we love Him.

II. To love God : by

i. *Observance of His Law :*

"If you love Me, keep My commandments." *Jn. xiv. 15.*

The Confessors suffered for God's love.

The Martyrs died for His Law.

ii. *Obedience to Superiors:* (p. 431; II. 5)

"He that heareth you heareth Me." *Lke. x. 16.*

"Be ye subject . . . for God's sake." *1 Pet. ii. 13.*

a. Each one to his own:

1. Children to parents.
2. Scholars to teachers.
3. Penitents to confessors.
4. Citizens to magistrates.

b. For God's sake, and as to God.

True obedience. *A. 16.*

iii. *God will teach us to love Him:*

If we ask, in prayer and ejaculations.

The good Indian. *A. 17.*

The more we love God, the better shall we serve Him.

III. To serve God: by

i. *Avoidance of Sin*, as alone displeasing Him.

"God says I must not." *A. 18.*

ii. *Services of the Church.*

a. Mass on Sundays and Holidays.

b. Evening Service on Sundays.

"Shall we go to Vespers?" *A. 19.*

c. Weekday Mass and Devotions.

iii. *The Sacraments.*

Satan's answer. *A. 20.*

The little boy Paul. *A. 21.*

The artist's confidence. *A. 22.*

iv. *Works of Mercy:*

a. Spiritual, as to the soul (II. 337).

b. Corporal, as to the body (II. 331).

S. Martin and the beggar: Nov. 11.

v. *Resignation to God :*

"Not My will, but Thine, be done." *Lke. xxii. 42.*

a. In trials, temptations, sufferings.

S. Lidwina : Apl. 14.

S. Norbert : June 6.

S. Vincent of Paul : Jly. 19.

b. A source of perfection.

vi. *Good intention* frequently renewed.

a. Sanctifying all we do.

b. Imparting merit for eternity.

The cup of cold water : *Mth. x. 42.*

c. Practice most easy, and most encouraging.

S. Charles' game of Chess. *A. 23.*

vii. *Fulfilment of the duties of our state.*

a. Essential, if we wish truly to serve God.

b. Has been named "an eighth sacrament!"

c. Every state in life has duties peculiar to itself.

1. Parents in regard to their family.
2. Tradesmen and professional men.
3. Priests, judges, etc.

This World :

i. Place of trial, probation, and exile.

ii. Of short duration.

The longest life will soon pass.

iii. Full of crosses and sorrows of many kinds.

A means of trying our love.

IV. To be happy with God :

i. The reward of our knowledge, love, and service of God.

ii. Consoling thought amid trials.

iii. Encouragement to love and serve God better.
iv. Final object of our creation.
v. Gratitude to God for creating us for such a purpose.
Josaphat and the leper. *A. 24.*
Daniel in captivity. *A. 25.*

For ever:

i. As long as God shall continue to be God.
ii. For the endless ages of eternity.
iii. In itself, increasing beyond measure our happiness.

The next world:

i. In Heaven (p. 279).
ii. The abode of God and His glory.
iii. The home of the Angels and Saints.
iv. The place of endless joy and delight.

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3. To whose image and likeness did God make you?—God made me to His own image and likeness.

God made me:

i. Painters and sculptors choose the best models for their work, e.g:
Paintings of Raphael, Turner, etc.
Sculptures of Phidias, Michael Angelo, etc.
ii. God, in making man, chose Himself as the pattern.
"Let us make man to our image and likeness." *Gen. i. 26.*

His image:

"God made man after His own image." *Ecclus. xvii. 1.*
i. Refers chiefly to the spiritual part of man, the soul.
ii. In four respects: *Sum. i. q93, 4.*
a. Imago naturæ: in all men, in its very nature, spiritual.

b. Imago gratiæ: in the just, in its sanctity.
Adam was created in justice.
We are made holy in Baptism and Penance.

c. Imago gloriæ: in the Blessed, created for the same glory as God enjoys.

d. Imago dominii: in all men, man's authority over all things.
"Let him have dominion over every creature." *Gen. i. 26.*

His likeness: *Sum. i. q93, 9.*

i. Refers more to the material part of man, the body.
ii. The body also may contain a likeness to God (Q. 4).

Hence:

i. Further gratitude due to God for the noble being He has given to us!
ii. Care not to injure such resemblance by misuse or sin.
iii. Punishment due to one guilty of such treason!
The statue of Theodosius. *A. 26.*
Scipio's medal. *A. 27.*

4. Is this likeness to God in your body, or in your soul?—This likeness to God is chiefly in my soul.

In my soul: (Q. 5).

Chiefly:

i. But not exclusively.
ii. Even the body bears some resemblance to God, e.g:
a. Adam had no father: The eternal Father is born of none.
Eve was formed from Adam: The eternal Son is begotten of the Father.

The children of Adam and Eve are from both:	The eternal Spirit proceeds from the Father and the Son.
b. Adam, Eve, and their children have all the same human nature, specifically.	The Father, Son, and Holy Ghost have all the same divine nature, identically.

c. As God is eternal, the body was to have been immortal.

"God created man incorruptible." *Wisd. ii. 23.*

d. Freedom from suffering, except again for the fall.

e. Dominion over the earth, as God has power over all.

"Subdue the earth . . . and rule over all creatures." *Gen. i. 28.*

iii. Hence the dignity of even the body of man.

S. Leonidas and his son. *A. 28.*

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5. How is your soul like to God?—My soul is like to God because it is a spirit, and is immortal.

Soul:

i. The superior part of man.

ii. United in life to his body.

iii. Though separated in death, destined to be reunited in the resurrection.

iv. Will remain thus united for eternity, in Heaven, or Hell!

Spirit:

i. An intellectual substance, capable of existence without a body.

The angels are pure spirits.

ii. Sometimes united to a body, as the soul in man.

iii. Invisible to bodily eyes.

The empty bottle. *A. 29.*

Like to God:

i. As God is a spirit, so is the soul.

ii. God is the life of the universe, as the soul is of the body.

iii. God sees and knows all things: the soul can see and hear all around it.

iv. God knows the past: the soul can recall and remember the past.

v. God is everywhere: the soul is present in the whole body.

vi. God is one in three: the one soul has three faculties.

vii. God is eternal: the soul is immoral (Q. 6).

These qualities of the soul are infinitely short of the divine perfections: yet they produce some likeness to God.

Materialism holds:

i. That the existence of spiritual substances is impossible.

ii. That nothing but matter exists.

iii. That matter is eternal.

iv. That there is no God.

v. That in man, the principle of action is his body only.

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6. What do you mean when you say that your soul is immortal?—When I say that my soul is immortal, I mean that my soul can never die.

Soul is immortal:

i. Having a beginning, but no end.

ii. Eternal is that which has neither beginning nor end. God alone is eternal.

iii. One of the fundamental truths of Religion.
Without it the Incarnation is meaningless.

iv. Proved and shown:

a. General law in Creation that nothing is ever annihilated.

b. There is in man an innate desire of continued existence.

c. Universal belief of mankind, even the Pagans.

d. Impunity of sin in this world requires a future retribution.

e. Holy Scripture texts holding out an eternal reward or punishment, e.g:

"These shall go into everlasting punishment."
Mth. xxv. 46.

f. Examples in Scripture:

Abraham, said to be gathered to his fathers:
Gen. xxv. 8.

Samuel, appearing to Saul: *1 Kings xxviii. 14.*

Judas Machabeus prayed for the dead:
2 Mach. xii. 43.

v. The soul may die the spiritual death of sin, but does not cease to exist.

Metempsychosis teaches:

i. That in death the human soul passes, before reaching perfection,

a. From man to man; or,

b. From man to animal; and

c. In some cases, successively into many.

ii. Even at the present day, taught throughout Asia generally.

A Missioner's experience. *A. 30.*

iii. Error born of intense conviction of the soul's immortality.

Soul is free, as shown by:

i. Intimate feeling of our being able to do, or not do, a thing.

ii. Universal assent of mankind.

iii. Peace or remorse of soul result from freedom of choice.

iv. Unless free, man is but a machine, unworthy of reward or punishment.

Animals are not free, but by instinct always act in the same way.

v. God is free to act, as He pleases; hence further resemblance of the soul to God.

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7. Of which must you take most care, of your body or of your soul?—I must take most care of my soul: for Christ has said, "What doth it profit a man if he gain the whole world, and suffer the loss of his own soul?" *Mth. xvi. 26.*

The Soul:

i. The nobler part of man, immortal.

ii. If the soul be saved, the body will likewise be.

iii. Thus eternal happiness or woe depends on this care of the soul.

iv. Hence the folly of giving one's self to a life of sin and neglect.

v. Service and love of God will alone secure eternal happiness.

The man and his horse. *A. 32.*

"Save your soul." *A. 33.*

vi. Admonition of our Lord:

"What doth it profit a man . . ." *Mth. xvi. 26.*

"Seek ye first the kingdom of God." *Mth. vi. 33.*

S. Ignatius and S. Francis. *A. 34.*

vii. Hence, the zeal of the Saints for the salvation of souls.

"There is no offering so pleasing to God as zeal for souls." *S. Gregory.*

S. John and the robber. *A. 35.*

Missionaries in heathen lands.

More care (of the soul):

i. Implies some care of the body.

ii. The body is given as condition and means of salvation of the soul.

iii. Hence:

a. Reasonable care of one's health (II. 31).

b. Precautions against sickness and accident, etc.

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8. What must you do to save your soul?—To save my soul I must worship God by Faith, Hope, and Charity; that is, I must believe in Him, I must hope in Him, and I must love Him with my whole heart.

Salvation:

i. The previous answer shows salvation to be the one thing necessary.

ii. This shows how salvation is to be attained, viz.:

a. By *Faith*, or belief in God (The Creed).

b. By *Hope*, or confidence in God (Prayer).

c. By *Charity*, or love of God (The Commandments).

The three great divisions of the Catechism.

The Saint afraid to die. *A. 36.*

CHAPTER II.

Carr i.—Gbs. i. 11.—Pwr. ii. 179.—Sinc. i. 144.—Gme. ii. 145.—Guill. ii. 9.—Wlmrs. 232.

Faith:

i. The first great division of the Catechism.
ii. What we believe, and why we believe.
iii. "Foundation of the spiritual house of the soul."

9. What is faith?—Faith is a supernatural gift of God, which enables us to believe without doubting whatever God has revealed.

Faith:

i. *Actual*, enabling us to believe any particular fact.
ii. *Habitual*, placing us in the abiding disposition to believe.

Gift of God:

i. Freely bestowed in Baptism.
ii. Infused by the Holy Ghost.
iii. Claiming a return of gratitude, from
  a. Those born in the Faith!
  b. Converts of later years!

Supernatural:

i. Not essential to our nature, as reason is.
ii. Not ours when born (in sin).
iii. Not given for natural ends, as sight and hearing are.

To believe, i.e. to hold as true, on the word of another.

i. On the word of man : *human* faith, e.g :
The report of an eyewitness.

ii. On the word of God : *divine* faith, e.g :
The truths of Revelation.

iii. Knowledge obtained by experience is not faith.

Without doubting:

i. Firmly and without hesitation.

ii. On the veracity of God.
S. Louis and the host. *A. 37.*

Whatever:

i. Every point of Revelation.

ii. Every dogma of the Church's teaching.

iii. Without exception.

iv. Whether we understand or not.

v. Word used in the widest sense.

God has revealed, e.g : by

i. *A voice :*
Adam and Eve : *Gen. ii. 16.*
Abraham : *Gen. xv. 5.*
Moses : *Exod. iii. 6.*
Samuel : *1 Kings iii. 11.*
S. Paul : *Acts ix. 7.*

ii. *Angels :*
Abraham : *Gen. xviii. 10.*
S. Joseph : *Mth. ii. 13, 19.*
The Shepherds : *Lke. ii. 10.*
Cornelius : *Acts x. 3.*

iii. *Prophets:*

Nathan to David: *2 Kings. xii. 7.*

Jonah to Nineveh: *Jon. iii. 4.*

iv. *Signs:*

A star to the Magi: *Mth. ii. 2.*

v. *Christ:*

"God has spoken to us by His Son." *Hebr. i. 2.*

The Apostles receiving the doctrine of the New Law.

vi. *The Church:*

a. Proposing truth to the faithful.

S. Jane and the heretic. *A. 38.*

b. Defining what is truth, what, error.

Qualities of Faith:

i. *Entire:* embracing every article, without exception.

Abraham believed all God's word: *Gen. xii. 4.*

Balaam's answer to Balac: *Numb. xxiii. 12.*

ii. *Firm:* without hesitation (not mere opinion).

Abraham, when promised a son: *Gen. xv. 6.*

Abraham, sacrificing his son: *Gen. xxii. 3.*

Job, amid his sufferings: *Job. xix. 26.*

Josue before Jericho: *Jos. vi. 20: Hebr. xi. 30.*

The widow of Sarephta: *3 Kgs. xvii. 15.*

Elias and the servants of Baal: *3 Kgs. xviii. 36.*

The three Kings: *Mth. ii. 2.*

Simeon, to see the Redeemer: *Lke. ii. 26.*

iii. *Steadfast:*

Abraham, sacrificing his son: *Gen. xxii. 3.*

Ruth, leaving the unbelievers: *Ruth. ii. 11.*

The Wise Men, amid their difficulties: *Mth. ii. 2.*

The man born blind: *Jn. ix. 38.*

iv. *Living:* active and effectual.

Abraham, acting on God's word: *Gen. xii. 4.*

The three Kings, following the Star: *Mth. ii. 2.*

The wise virgins: *Mth. xxv. 4.*

The early Christians: *Acts ii. 44.*

v. *Supernatural:* having God as its source, end, and motive.

Sins against Faith: (p. 368)

i. Wilful doubt of any article.

ii. Culpable ignorance of the same.

iii. Resisting the known truth (II. 380).

iv. Apostasy, giving up the true religion to embrace another.

v. Heresy, wilful error against some dogma of faith.

Dangers to Faith: (p. 372)

i. Intellectual pride.

ii. Neglect of Religion.

iii. Worldliness and sin.

iv. Mixed marriages.

v. Bad books and company.

vi. Godless education.

Duties to the Faith:

i. Gratitude to God for His gift.

ii. Care of the Faith, by prayer and instruction.

iii. Ordering of our daily life by it.

"The just man liveth by faith." *Rom. i. 17.*

iv. Winning others to it by prayer and example.

Example, the best sermon. *A. 39.*

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10. Why must you believe whatever God has revealed?—I must believe whatever God has revealed because God is the very truth, and can neither deceive nor be deceived.

i. *Human* faith rests on the testimony of man, who may err.

ii. *Divine* faith, on that of God who cannot err; for,

I. God is the very truth:

"I am the truth." *Jn. xiv. 6.*

i. The Author of all truth.

ii. The Teacher of all revealed truth.

iii. The true way leading to the knowledge of truth.

iv. The true way to perfection and sanctity.

v. The true way, therefore, to eternal life.

vi. The truth promising and giving eternal rewards.

II. God cannot deceive:

i. Impossible to the God of all truth and perfection.

ii. Unworthy of the God of love, revealing truth as an aid to salvation.

The princess' dream. *A. 40.*

III. God cannot be deceived:

i. Knowing and seeing all things (p. 52).

Past, present, and future.

ii. Seeing all things as present.

iii. Otherwise His knowledge would not be infinite.

Examples:

i. *Divine* Faith:

Abraham ready to sacrifice Isaac: *Gen. xxii. 3.*

The man born blind: *Jn. ix. 38.*

ii. *Human* Faith:

The fireman's daughter. *A. 41.*

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11. How are you to know what God has revealed?—I am to know what God has revealed by the testimony, teaching, and authority of the Catholic Church.

i. God requires us to worship Him by Faith:

ii. He therefore gives us the means of knowing His Revelation, viz.:

I. The Testimony of the Church:

i. The Church has ever preserved the deposit of faith.

In spite of opposition and persecution.

ii. The Martyrs have died in defence of it.

"You shall be witnesses unto Me."—*Acts. i. 8.*

Some millions in the first three centuries only!

iii. Such testimony must be trustworthy.

Men do not lay down life for what they do not believe.

iv. The very existence of the Church in spite of all opposition.

II. The teaching of the Church: contained chiefly in

i. *The formularies of Faith*, e.g:

The Apostles' Creed.

The Athanasian Creed.

ii. *The Councils of the Church*, e.g:

The Council of Nicæa, A.D. 325.

The Council of Trent, A.D. 1545.

The Council of the Vatican, A.D. 1869.

iii. *The forms of Devotion*, e.g:

The various Festivals of the year.

The Liturgy.

The Rosary, etc.

iv. *Tradition*, the unwritten word handed down to posterity.

a. Divine: from the lips of Christ Himself, e.g:

The matter and form of the Sacraments.

b. Apostolical: from the Apostles, under the guidance of the Holy Ghost, e.g:

The Baptism of Infants.

The change of the Sabbath to the Sunday.

The Fast of Lent.

Mixing of water with wine in the Chalice.

c. Ecclesiastical: through the supreme Pastors of the Church, e.g:

Confirmation of Councils.

Public worship.

III. The Authority of the Church:

i. Given by Our Lord Himself, its Founder.

"As the Father hath sent Me, I also send you." *Jn. xx. 21.*

ii. Which therefore we must accept and obey.

"He that heareth you heareth Me." *Luke. x. 16.*

Of the Church:

i. "The pillar and ground of the truth." *1 Tim. iii. 15.*

ii. The Catholic Church only.

iii. The living Church instituted by Christ.

iv. Whose duty it is to continue His teachings to the end of time.

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12. Who gave the Catholic Church divine authority to teach?—Jesus Christ gave the Catholic Church divine authority to teach, when He said, "Go ye and teach all nations." *Mth. xxviii. 19.*

Jesus Christ:

i. The Founder of a work gives it its first constitution and authority.

ii. So Jesus Christ, to the Church.

Authority:

i. Real and effective.

ii. Having the sanction of eternal reward and punishments.

Divine:

i. Because from Himself—God.

ii. Therefore equal to His, to the extent given.

iii. To be equally respected and obeyed.

To teach:

i. The truths revealed by Him: Dogmatic Theology.

ii. The duties and obligations flowing therefrom: Moral Theology.

"Go and teach all."

i. These words show the divine work of the Apostles and their successors, viz.:

The conversion of the world to God.

ii. Hence authority to teach given in these words for that end.

iii. The most sublime commission: to save souls for God! In our own measure, we may all share in this work.

THE APOSTLES' CREED.

Carr vii.—C.C.T. i. 1.—Gbs. i. 17.—Gme. ii. 163.—Prson.—Dev. 41.

During the forty days between Easter and Ascension, our Lord

i. Instructed His Apostles in the Truths of Revelation.

ii. Taught the means by which men may unite themselves to God.

iii. Charged them to announce these to all nations:

Mth. xxviii

13. What are the chief things which God has revealed?—The chief things which God has revealed are contained in the Apostles' Creed.

Chief:

i. The fundamental truths, e.g:
   The Unity and Trinity of God.
   The Creation.
   The Incarnation and Passion of Christ.
   The Descent of the Holy Ghost.
   The Church.

ii. Not all truths are explicitly named, e.g:
   The Immaculate Conception.
   Papal Infallibility.

iii. Implied truths are made known through the authority of the Church.

Creed:

i. From the Latin *Credo*, I believe.

ii. Collection of truths for belief.

iii. Also named Symbol, or Mark.

Apostles:

i. Chosen by Our Lord, as the first pastors of His Church.

ii. Twelve in number: *Mth. x. 2; Acts i. 26.*

iii. Required from the beginning a profession of faith for Baptism.

iv. Hence, no doubt, the name of "Apostles' Creed."

Other Creeds also exist:

i. Necessarily teaching all the same doctrine; but,

ii. Defending certain truths, as they were attacked; and,

iii. Developing certain points, as occasion required.

iv. The principal Creeds are:

a. The Apostles' Creed (now being considered):

Protestants use it, as coming from the Apostles.

b. The Nicene Creed:

1. Drawn up at the Council of Nicæa, A.D. 325.
2. Against Arius, attacking the divinity of Our Lord.
3. Used in the Mass.

c. The Creed of Constantinople:

1. Received at the Council of Constantinople, A.D. 381.
2. Confirming and extending the Nicene Creed.
3. Against the Macedonians, denying the divinity of the Holy Ghost.

d. The Athanasian Creed.

1. Probably written in the fourth century.
2. Developing the questions of the Trinity and Incarnation.

e. The Creed of Pius IV.:

1. Written in A.D. 1564.
2. Against the errors of the Reformation.

Necessity of a Creed, or Symbol: *Sum. 2 2æ. i. 9.*

"He that cometh to God must believe." *Heb. xi. 6.*

i. How can one believe unless truths can be proposed?

ii. Hence the need of having the truths of Revelation gathered together.

iii. Thus, the Creed was composed:

a. That the Apostles might have one and the same faith to offer.

b. That the Faithful might have a short form to learn and remember.

c. That they might be preserved from false teachers trying to pervert their belief.

14. Say the Apostles' Creed.—I believe in God, the Father Almighty, Creator of heaven and earth;—and in Jesus Christ, His only Son, our Lord;—who was conceived by the Holy Ghost, born of the Virgin Mary;—suffered under Pontius Pilate, was crucified, dead, and buried;—He descended into hell; the third day he rose again from the dead;—He ascended into Heaven; sitteth at the right hand of God the Father Almighty;—from thence He shall come to judge the living and the dead.—I believe in the Holy Ghost;—the Holy Catholic Church; the Communion of Saints;—the forgiveness of sins;—the resurrection of the body;—and life everlasting. Amen.

Solemn Profession of Faith:

i. Made on our behalf, by our Sponsors, in Baptism.

ii. Containing elevating and consoling thoughts on

a. God: as our Creator...Saviour...Sanctifier... Reward...

b. Man: His Creation.....Fall ....Redemption..... Destiny...

c. World: Its Origin...Providence of God... Destiny.

Our Obligations to the Creed:

i. To learn and know it, under pain of sin.

a. Children must study it.

b. Parents must teach it.

c. Pastors must explain it.

ii. To recite it often, to nourish our faith:

a. Morning and evening prayers.

b. Divine office.

S. Ambrose and the Creed. *A. 42.*

iii. Always to say it

a. With gratitude, for the truths of salvation therein made known to us.

b. With fervour, as a petition for courage always to profess them.

Asclepiades and the Child-martyr. *A. 43.*

S. Peter of Verona, "The Martyr of the Creed:" Apl. 20. *A. 44.*

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15. How is the Apostles' Creed divided?—The Apostles' Creed is divided into twelve parts or articles.

I. Into twelve Articles:

i. Each containing some great truth or doctrine.

ii. Enough to refute the false teachings of paganism and modern ideas.

iii. The following are commemorated on special festivals, viz.:

3rd article: Birth of our Lord: Christmas Day, Dec. 25th.

4th article: Death of our Lord: Good Friday.

5th article: The Resurrection: Easter Sunday.

6th article: The Ascension: Ascension Thursday.

7th article: Coming of our Lord: Advent.

8th article: Descent of Holy Ghost: Whit-Sunday.

9th article: Communion of Saints: All Saints' Day, Nov. 1st.

II. Into three parts, the foundation of the Creed being the Blessed Trinity, hence:

i. On the *Father:* article 1: nature and perfection of God.

ii. On the *Son:* articles 2-7: birth, life and death of Our Redeemer.

iii. On the *Holy Ghost:* articles 8-12: on the Sanctifier of our souls, and His work in the Church.

The benighted traveller: (application) *A. 45.*

Social advantages of the Creed: *Gme. ii. 165.*

i. The human race gains by being taught precisely the why and the wherefore of its existence.

ii. All are taught the same principles, the same belief, and treated with the same consideration.

iii. Truths of the political order find here a solid basis in justice and charity.

iv. Science and literature here find ideas to render them more and more prolific, giving them a safe and glorious development.

FIRST ARTICLE OF THE CREED.

Carr vii.—C.C.T. i. ii.—Gbs. i. 23.—Pwr. i. 30.—Gme. ii. 167.—Guill. i. 25.—Sinc. i. 5.—Prson. 7.—Dev. 59.—Wlmrs. 73.

The First Article of the Creed treats

i. Of God the Father

a. As being truly God.

b. As being almighty.

c. As the Creator of all.

ii. Of various attributes of God.

iii. Of the Blessed Trinity.

16. What is the first article of the Creed?—The first article of the Creed is "I believe in God, the Father Almighty, Creator of Heaven and earth.

I believe:

i. Implies:

a. Firm conviction of the existence of God.

b. Belief in Him, as the source of revealed truth.

ii. Not, *opinion*, which may err, or vary.

iii. But, *certainty* of faith, grounded on the veracity of God.

iv. Though only twice used, is implied before each article, e.g:

I believe in Jesus Christ.

I believe He rose again.

God the Father:

i. First Person of the Blessed Trinity.

ii. The Foundation or Head from which the others proceed.

Almighty (p. 33).

Creator (p. 35).

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17. What is God?—God is the supreme Spirit, who alone exists of Himself, and is infinite in all perfections.

The great question that puzzled the ancients!

i. Reason can give some answer to it. But,

ii. God alone can make Himself truly known.

iii. God did reveal Himself in the beginning.

iv. Sin led men to forgetfulness of Him, and to Idolatry.

v. The same is recurring now through passion and sin.

vi. Hence the need of sound doctrine on the nature of God.

The:

i. Not *a* supreme being:

ii. Hence one only (p. 55).

Spirit:

i. Immaterial being.

ii. Pure, simple, intellectual, personal.

Supreme:

i. Above all.

ii. Unlimited by any.

iii. Independent.

iv. Free.

v. Infinite.

Alone:

i. Only God has no cause or principle of existence: and,

ii. All other beings depend on Him for everything.

Exists of Himself:

i. By His own power, by necessity of being.

ii. *Aseity* is the term used to denote this.

Infinite:

i. Without limit, as to *degree*.

ii. Men are only more or less good, just, intelligent.

All:

i. Without limit as to *number*.

ii. Men have some qualities only, not all.

Talent without beauty, or health, or justice, etc.

Perfections: attributes or good qualities, e.g:

i. Omnipotence, or infinite power (p. 33).

ii. Eternity, or existence without beginning or end (p. 49).

iii. Omniscience, or knowledge of all things (p. 52).

iv. Justice, sanctity, mercy, and others.

Three principal Revelations concerning the nature of God.

i. To Moses, commissioned to deliver the Israelites from Egypt.

"God said to Moses: I am who am." *Exod. iii. 14.*

ii. To the Samaritan woman at the well:

"God is a spirit." *Jn. iv. 24.*

iii. To the Apostles after the last supper:

"I am the life." *Jn. xiv. 6.*

Existence of God is proved by

I. The Works of Creation:

i. *Scripture* teaches that God manifests Himself in visible nature:

"All men are vain, who by these good things that are seen could not understand Him that is." *Wisd. xiii. 1.*

"He left not Himself without testimony, doing good from heaven, giving rains and fruitful seasons." *Acts xiv. 16.*

"The invisible things of Him are clearly seen, being understood by the things that are made." *Rom. i. 20.*

The Arab's reply. *A. 46.*

The child's argument. *A. 47.*

ii. *Fathers* of the Church teach:

a. That the existence of God is manifest from Creation.

b. That total ignorance of God is impossible.

iii. *Teaching* of the Church: the Vatican Council says:

"If anyone assert that God cannot be known from created things, by the natural light of human reason, let him be anathema."

(De fide ii. can. 1.)

II. The Light of Reason:

i. *Existence of contingent beings*, which may or may not be, and must have their reason of existence in something else—God.

The astronomer's globe. *A. 48.*

The hen and the egg. *A. 49.*

ii. *Movement* of things:

a. Matter cannot put itself in motion.

b. The motions and forces in the universe must be referred to some first all-powerful agent —God.

iii. *Life* of things:

a. The most perfect beings are those that live: man, animals, plants.

b. Bodies cannot live of themselves, otherwise all bodies would live, stone as well as plants.

c. There must be a cause of life distinct from those bodies, the source of all life—God.

iv. *Order and design* in the Universe, e.g:

Regular movements of the heavenly bodies.

Succession of the seasons.

Organs of the human frame:

Eyes...ears...heart...

Natures of plants and animals.

Works of art imply an artist:

So design in the world implies an intelligence —God.

God in the fields. *A. 50.*

Napoleon and his victories. *A. 51.*

v. *Belief of all nations:*

a. On evidence inseparable from man's reason.

b. Temples and altars everwhere show the same conviction.

The god Baal. *3 Kings xviii.*

The god of Socrates. *A. 52.*

c. Testified to by writers and travellers in all lands.

Missionaries in Greenland. *A. 53.*

III. Argument of the Intelligence:

i. Men have always agreed as to certain truths, e.g: The whole is greater than its part.

ii. A supreme Intelligence must exist, communicating His own light to reasonable beings and making them admit such principles—God.

IV. Argument of the Heart:

i. All men aspire to some perfect good:

ii. They have desires which cannot be satisfied by finite things.

iii. There must be a being to plant these desires in the heart, and to satisfy them—God.

V. Argument of the Will—Conscience.

i. All men admit they are bound by a moral law, commanding or forbidding, and causing hope or fear:

ii. There must then be a supreme Legislator, requiring us to do good and avoid evil—God.

"Their conscience bearing witness to them, and their thoughts accusing or defending . . ." *Rom. ii. 15.*

Bessus murdering his father. *A. 54.*

Theoderic and Symmachus. *A. 55.*

VI. Revelation, which of all proofs is

i. *The most complete:*

Giving truths inaccessible to reason, e.g:

Direct creation of the body from the earth: *Gen. iii. 19.*

Immortality of the body: *Gen. ii. 17.*

ii. *The most certain:*

Being attested by the veracity of God, and not by a fallible testimony.

iii. *The most perfect:*

a. God here speaks in a supernatural manner.

b. He Himself is our teacher.

Agnostics deny the possibility of our knowing anything of God.

Atheists deny the existence of God.

"The fool hath said in his heart: there is no God." *Ps. xiii. 1.*

The animal, atheist! *A. 56.*

The inn on fire. *A. 57.*

A witty reply. *A. 58.*

Deists

i. Admit the existence of God; but,

ii. Deny His providence and revelation.

Materialists

i. Deny the personality of God.

ii. Make God merely nature, with her laws and forces.

Pantheists hold

i. The existence of the world to be necessary; and,

ii. All things as emanations of the Divine Nature.

18. Why is God called Almighty?—God is called "Almighty" because He can do all things: "With God all things are possible." *Mth. xix. 26.*

Almighty:

i. Wisely the only title given to God in the Creed, for, believing the power of God,

a. We easily believe the wonders of grace and nature proposed later on.

b. Our hopes and desires are strengthened, knowing nothing is impossible to Him.

c. Our faith is fortified, in prayer and in any work undertaken in His Name.

Faith to move mountains. *Mth. xvii. 19.*

ii. Scripture frequently extols the power of God:

"All things are in Thy power and there is none that can resist Thy will." *Esth. xiii. 9.*

"Whatsoever the Lord pleased He hath done." *Ps. cxxxiv. 6.*

"Great power always belonged to Thee alone: who shall resist the strength of Thy arm? *Wisd. xi. 22.*

"With God all things are possible." *Mth. xix. 26.*

"He is the blessed and only mighty, the King of kings and Lord of lords." *1 Tim. vi. 15.*

iii. Examples:

a. Creation of the Heavens, sun, moon and stars, etc.

S. Antony studying the Heavens: Jan. 17. *A. 59.*

b. Creation of the Earth, with its mountains and seas and vegetation, &c.

S. Mary of Pazzi and the flower: May 25. *A. 60.*

S. Paul of the Cross and the flowers: Apl. 28. *A. 61.*

c. Wonders wrought in Egypt: *Exod. vii., x.*

d. Passage of the Red Sea: *Ex. xiv.*

e. Wonders in the Desert: *Ex. xvi.*

iv. How weak is man with all his genius!

He cannot make a blade of grass, much less even a gnat!

King Canute's rebuke. *A. 62.*

v. Contradictions alone are impossible to God, e.g:

To make a thing to be and not to be, at the same time.

To make a square circle, which is an absurdity.

To deceive, which is repugnant to the veracity and sanctity of God.

Lessons: Faith in the Almighty power of God

i. Crushes our pride, making us sensible of our own weakness.

ii. Makes us fear God, who may destroy us at any moment: *Mth. x. 28.*

The Conqueror and the Indian Chief. *A. 63.*

iii. Reminds us of the gratitude we owe to God for all His benefits.

"He that is mighty hath done great things to me." *Luke i. 49.*

The Mother and Child. *A. 64.*

iv. Gives patience in trial and suffering, preventing murmurs against God.

v. Animates our confidence, for God is able to hear and help us.

The three children in the furnace: *Dan. iii.*

Daniel in the lions' den: *Dan. vi.*

The Martyrs amid their torments.

CREATION.

Carr viii.—C.C.T. i., ii. 15.—Gbs. i. 28.—Pwr. i. 59.—Gme. ii. 170.—Guill. i. 93.—Sinc. i. 20.—Prsn. 73.—Dev. 101.—Wlmrs. 93, 100.

19. Why is God called Creator of heaven and earth?—God is called "Creator of heaven and earth" because He made heaven and earth, and all things, out of nothing, by His word.

"In the beginning God created heaven and earth." *Gen. i. 1.*

God made Heaven, the dwelling place of God and His Angels.

"The throne of God and of the Lamb shall be in it." *Apoc. xxii. 3.*

"Their angels in heaven always see the face of My Father." *Mth. xviii. 10.*

The Angels: *Gme. i. 240.*

i. Pure spirits, with power, freewill, intelligence, etc.

ii. Supposed to exceed the number of men to the end of time.

"Thousands of thousands ministered unto Him, and ten thousand times a hundred thousand stood before Him." *Dan. vii. 10.*

Our Lord in His Passion spoke of "legions of angels." *Mth. xxvi. 53.*

iii. Divided into three hierarchies of three choirs each, viz.:

a. { *Seraphim*, loving God's goodness and glory.
Cherubim, adoring God's wisdom.
Thrones, adoring God's changeless repose.

b. { *Dominations*, sovereignty over all creation.
Principalities, royalty over all empires.
Powers, omnipotence over evil spirits.

c. { *Virtues*, acts out of natural order (miracles, warnings).
Archangels, important embassies to men.
Angels, in ordinary charge of men.

iv. Created in grace, in Heaven, without the vision of God, which was to be the reward of their fidelity in some

v. Trial: perhaps the adoration of the future Humanity of Christ.

The Bad Angels were faithless:

i. One third of the angels supposed to have fallen, through pride:

"How art thou fallen, O Lucifer..thou saidst in thy heart, I will be like the most High." *Isa. xiv. 12.*

"The angels who kept not their principality." *Jude 6.*

"Who made the devil?" *A. 65.*

ii. Punished by being at once cast into hell.

"Thou shalt be brought down to hell." *Isa. xiv. 15.*

"Fire which was prepared for the devil and his angels." *Mth. xxv. 41.*

Mercy of God in not dealing so with us!

iii. They tempt men, through hatred of God, and envy of us:

a. By *illusion:* false piety, false conscience.

The Scribes and Pharisees.

b. By *allurement*, exciting to concupiscence.

The devil and our first parents: *Gen. iii.*

The demon of Alexandria. *A. 66.*

c. By *terror*, difficulties, scruples, possession, disturbances of nature.

Sarah's seven husbands: *Tob. vi. 14.*

Job struck from head to foot: *Job ii.*

Deaf and dumb possessed: *Mth. ix. 32.*

Man with the unclean spirit: *Mrk. v. 2.*

S. Antony in the desert: Jan. 17.

The Devil and the Curé d'Ars. *A. 67.*

The devil at death. *A. 68.*

The good Angels remained faithful:

i. Received the vision of God and were confirmed in grace and glory.

ii. Watch over those entrusted to them (nations, Churches, individuals.

"He hath given His angels charge over Thee." *Ps. xc. 11.*

iii. Protect against spiritual evils.

Intended revenge. *A 69.*

S. Frances and her angel: Mrch. 9. *A. 70.*

S. Agnes not afraid: Jan. 21. *A. 71.*

Never Angry. *A. 72.*

iv. Guard against temporal evils.

Agar and Ismael: *Gen. xxi. 17.*

Tobias, *v. 5.*

Daniel in the lions' den: *Dan. vi. 22.*

S. Wenceslaus and the angel: Spt. 28. *A. 73.*

"Holy Angel, pray for her." *A. 74.*

S. Francis Regis and the precipice. *A. 75.*

v. Fight against the devils in death.

Lazarus carried by angels to Abraham's bosom: *Lke. xvi. 22.*

vi. Announce the messages of God:

Gabriel announced the Incarnation: *Lke. i. 26.*

Angels announced the Nativity to the Shepherds: *Lke. ii. 10.*

An angel directed S. Joseph to Egypt: *Mth. ii. 13.*

vii. Execute the judgments of God:

Adam and Eve driven from paradise by an angel: *Gen. iii. 24.*

An angel slays the army of the Assyrians: *4 Kgs. xix. 35.*

An angel strikes Herod with disease: *Acts. xii. 23.*

Our duties to our angel guardians: *Sinc. ii. 211.*

i. *Reverence* for their presence, chiefly shown by avoiding sin.

Abraham fell down before the three angels: *Gen. xviii. 2.*

Lot did the same: *Gen. xix. 1.*

ii. *Gratitude* for their charity, complying with their inspirations.

"Hear his voice and do not think him one to be contemned." *Ex. xxiii. 21.*

Tobias and S. Raphael: *Tob. xii. 5.*

iii. *Confidence* in their power, knowing they are willing and able to assist us.

God made Heaven, the firmament, and the heavenly bodies.

"The heavens are the works of Thy hands." *Ps. ci. 26.*

"The heavens show forth the glory of God, and the firmament declareth the work of His hands." *Ps. xviii. 1.*

God made the earth:

"Thou Thyself, O Lord, hast made the earth." *2 Esdr. ix. 6.*

i. With its mountains and valleys, seas, rivers, and vegetation, etc.

ii. As the dwelling-place of man.

"The earth He has given to the children of men." *Ps. cxiii. 16.*

iii. Thus the world is not eternal, but was made in time.

"The glory which I had before the world was." *Jn. xvii. 5.*

God made all things:

"He that liveth for ever created all things." *Ecclus. xviii. 1.*

"All things were made by Him." *Jn. i. 3.*

i. *Visible*, e.g:

Birds and animals, plants and minerals.

ii. *Invisible:*

Angels: the atmosphere.

ii. *Man*, last of all, the Lord of Creation.

Out of nothing:

"Behold you are of nothing." *Is. xli. 24.*

i. To *create*, is to bring forth out of nothing, which God alone can do.

ii. To *make*, is to fashion from pre-existing matter, e.g: Paper from rags, or bricks from clay.

By His word:

"He spoke and they were made: He commanded and they were created." *Ps. xxxii. 9.*

i. A general speaks a word of command, and a whole army may obey!

ii. But how grasp the idea of the mighty power of God's word in Creation!

WORK OF THE SIX DAYS.

Gme. i. 114.

First Day:

"Be light made: and light was made." *Gen. i. 3.*

i. Wonderful nature of light; its seven primary colours.

ii. Its velocity, 185,000 miles per second!

iii. So subtle, that even so, it injures not the eye.

iv. Colours all objects, and so makes them distinguishable.

v. One of the chief fertilisers of nature, essential to animal and vegetable life.

vi. Analogy between created light and the uncreated Light of God.

vii. The blessing of sight: the misfortune of blindness!

viii. An object for deep gratitude to God!

Second Day:

"God said, Let there be a firmament made amid the waters." *Gen. i. 6.*

i. The atmosphere surrounding the earth.

ii. Consisting of two gases, oxygen and nitrogen.

iii. Necessary for the life of animals and plants.

iv. Weight, and velocity in storms and gales!

v. Cause of dawn and twilight.

vi. Vehicle of sounds and odours.

Third Day:

"Let the waters . . . be gathered together . . . and let the dry land appear." *Gen. i. 9.*

Ocean:

i. Two-thirds of the globe covered with the waters of the ocean.

ii. Means of communication between nation and nation.

iii. Lest it should corrupt, it is salt and in constant motion.

Magnificence of a storm!

iv. Regularity of the tides, flowing and ebbing twice in the day.

Land, left dry for vegetation.

i. How diversified with hills and vales, and vegetation of every description!

ii. Enormous variety of trees and plants, differing in size, colour, shape, flowers, and fruits.

iii. Green, their predominating colour, best suited to the eye.

iv. Fecundity of plants and trees in their seeds.

v. Bowels of the earth contain other treasures, as numerous, as varied, and useful as the surface gives, minerals of every kind and value.

vi. All for the use of man, and the animals that serve him.

Confidence in God's goodness to us.

Fourth Day:

"Let there be lights made in the firmament of heaven."
Gen. i. 14.

Sun, to shine by day.

i. Nearly a million-and-a-half times as large as the earth, and ninety-one million miles from it.

ii. The source of light and heat to the universe.

iii. The earth rotating on its own axis before it, gives the succession of day and night.

iv. Revolving round the sun produces the succession of the seasons.

Moon, to shine by night.

i. About one-third the size of the earth, and two hundred and forty thousand miles distant from it.

ii. Borrows and reflects the light of the sun.

iii. Moon's revolution round the earth produces the phases.

iv. Gives light, and enables man to prolong his labours and travels.

v. Yet so subdued as not to disturb the repose of those that sleep.

So beautiful, the sun and moon became the first objects of worship among idolatrous nations.

Stars and Planets:

i. Enormous numbers, exceeding all human calculation.

ii. Astounding distances from the earth and from each other.

iii. Revolutions of planets in orbits that baffle the mind to measure.

iv. Helps in the travels of men across the seas: the polar star.

How great the power and wisdom that created the heavenly bodies, and ordained their movements with such regularity and precision!

Fifth Day:

"God created every living and moving creature which the waters brought forth, and every winged fowl according to its kind." *Gen. i. 21.*

Fishes of the Deep:

i. Enormous in number, size and variety.

ii. Oily scales to preserve them against the cold, and against rough surfaces.

iii. Periodical migrations of certain kinds.

iv. Varied means of defence, e.g:

The octopus with its arms.

The electrical fish.

v. Endless supply of oil and food for man.

Birds of the Air:

i. Structure of body light and adapted to the element they live in.

ii. Variety of size, colour, instinct, and song.

iii. Oily nature of feathers to preserve them against wet.

iv. Migrations of some to various climes.

v. Each species provided with organs adapted to its mode of life.

vi. Instinct for building nests, works of consummate skill.

vii. Balance of power between birds and insects.

viii. Folly of destroying this balance!

Frederick of Prussia and the sparrows. *A. 76.*

ix. Furnish food and covering for man.

Sixth Day:

"God made the beasts of the earth according to their kinds . . . God created man." *Gen. i. 25-27.*

i. Docility and services of domestic animals, e.g: horse, ox, dog.

ii. Beauty, instinct, and skill of insects.

Ants and their hills; their activity; a republic: *Prov. vi. 6.*

Bees and their hives; cells, wax, honey; a monarchy.

Silkworms and their silk, worthy of kings.

iii. Reptiles and wild beasts, all serving a purpose in creation.

iv. Source of profit to man in the way of commerce.

v. Serve to clothe and feed him.

What harmony among all the parts of creation.

i. The blade of grass and the smallest insect, necessary to the chain of beings!

ii. Each has its own peculiar action and function.

iii. All parts act in concert, and are necessary to each other.

The world is a book.

i. The study of it instructs and improves us.

ii. Every portion of creation teaches us some lesson.

iii. It reveals the infinite power, wisdom, and love of God.

iv. The study of it is a debt of gratitude due to God.

v. Our Lord recommends the study of this book of nature.

"Behold the birds of the air . . . consider the lilies of the field." *Mth. vi.*

S. Francis of Assisi, on the lark: Oct. 4. *A. 77.*

vi. The Church encourages it, despite calumny to the contrary.

vii. Some of the greatest scientists have been children of the Catholic Faith, e.g:

In Astronomy: Copernicus (1543): Galileo (1642).

In Botany: Jussieu (1758).

In Chemistry: Albertus Magnus (1280): Lavoisier (1794).

In Discovery: Columbus (1506).
In Optics: Fresnel (1827): Biot (1862).
In Physiology: Buffon (1788).

God Created Man (p. 1).

i. To read this book of the universe.
ii. To inhabit the palace now made for him.
iii. To use the creatures God's power and wisdom had brought forth.

"God gave him power over all things that are upon the earth." *Ecclus. xvii. 3.*

THE PROVIDENCE OF GOD.

Carr x.—C.C.T. i. ii. 21.—Gme. i. 106.—Guill. i. 137.—Sinc. i. 26.

I. It means:

Attention and will of God to preserve the physical and moral order established in Creation.

II. It includes:

i. *Infinite Wisdom*: knowledge of all creatures, their wants, etc. (p. 52).
ii. *Infinite Goodness*: Inclining God to choose the best means to an end.
iii. *Infinite Power*, putting such means into execution.

III. It manifests itself:

i. In bestowing on creatures whatever is necessary and conducive to their good and happiness.

"Who provideth for the raven when her young ones cry to God." *Job xxxviii. 41.*

"Behold the birds of the air . . . your heavenly Father feedeth them." *Mth. vi. 26.*

The clothing of animals according to the nature of the climate they inhabit.

Migrations of birds and fishes.

Forms of flowers adapted to reflect the sun's rays to the seed.

S. Paul the Hermit and the raven: Jan. 15.

S. Egidius and the goat: Spt. 1.

S. John of the Cross in want of a meal: Nov. 24. *A. 78.*

Providence justified. *A 79.*

ii. In preserving creatures from evils opposed to those ends: turning evil to good.

"You thought evil against me but God turned it into good." *Gen. l. 20.*

"The Lord is the protector of my life: of whom shall I be afraid?" *Ps. xxvi. 1.*

"Our God is our refuge and strength, a helper in troubles." *Ps. xlv. 1.*

History of Joseph: *Gen. xxxix.*

History of the Three Children: *Dan. iii.*

History of Daniel: *Dan. vi.*

Esther saves her people from Aman: *Esth. xv.*

S. Francis of Sales and the lost boat. *A. 80.*

Certain birds destroy certain insects injurious to man and his crops.

Every animal has its means of self defence, e.g:

The bee, its sting.

The electrical fish, its battery.

The cuttlefish, its ink.

iii. In guiding creatures to their ends:

"Not by your counsel was I sent hither: but by the will of God." *Gen. xlv. 8.*

"In all thy ways, think on Him and He will direct thy steps." *Prov. iii. 6.*

Every animal and plant has its instinct or law of self-preservation, e.g:

The pilot-fish lives near the shark, its protector.

Insects deposit their eggs in situations most favourable for hatching.

Proofs of a Providence in the Physical Order:

i. *Scripture:*

"Who giveth to the beasts their food and to the young ravens that call upon Him." *Ps. cxlvi. 9.*

"Say not, There is no providence." *Eccles. v. 5.*

"She (Wisdom) reacheth from end to end mightily, and ordereth all things sweetly." *Wisd. viii. 1.*

"Thy providence, O Father, governeth it." *Wisd. xiv. 3.*

"The very hairs of your head are all numbered." *Mth. x. 30.*

ii. *All nations* have recognised it, even pagans: hence

Every element or portion of the universe was dedicated to a deity.

Gods of forests, fire, harvests, etc.

iii. *Constant succession* of same phenomena supposes a constant cause producing them, viz. law; hence a lawgiver.

Works of the six days' creation exemplify this.

But God who freely established these laws can freely modify them.

Hence all nations have prayed to Him in times of drought, famine, and pestilence.

Proofs of a Providence in the Moral Order:

i. *Testimony of God Himself:*

"Cast thy care upon the Lord, and He shall sustain thee." *Ps. liv. 23.*

God represents Himself as a shepherd watching His flock: *Jn. x. 11.*

Our Lord taught us to say "Our Father." *Mth. vi. 9.*

He tells us to beg whatever we need: *Mth. vii. 7.*

ii. *Testimony of nations:*

Christians, Jews, and Pagans have always felt

a. That man lives under the government of God.

b. That God is offended by sin, pleased with virtue.

iii. *Providence in the physical order* implies the same in the moral order.

If God provides for the animals, how much more for His rational creatures.

Existence of Evil:

i. The great objection raised against Providence; but

ii. God wishes good, and permits sin: our freewill is not forced:

a. If we avoid sin, God will reward us;

b. If we commit it, He will punish it.

"Before man is life and death, good and evil: that which he shall choose shall be given him." *Ecclus. xv. 18.*

iii. God ordains human sufferings and miseries for our good.

"Good things and evil, life and death, poverty and riches are from God." *Ecclus. xi. 14.*

Men who do us evil are merely instruments in God's hands.

Suffering and sorrow are the punishment of sin.

Sin of Adam and Eve: *Gen. iii.*

Sins of David punished: *2 Kings xii. 14.*

Sins of Manasses punished: *4 Kings xxi. 12.*

iv. Faith, conscience, and grace, remedies and supports in trial.

"Whom the Lord loveth He chastiseth." *Prov. iii. 12.*

"To them that love God, all things work together unto good." *Rom. viii. 28.*

"My grace is sufficient for thee." *2 Cor. xii. 9.*

v. Sorrows and trials, source of expiation here and glory hereafter.

"Acceptable men (are tried) in the furnace of humiliation." *Ecclus. ii. 5*

"Blessed are ye when they shall persecute you . . . your reward is very great." *Mth. v. 11.*

"That which is light of our tribulation worketh an eternal weight of glory." *2 Cor. iv. 17.*

vi. They withdraw our hearts from earthly things and make us long for Heaven.

Job and his sufferings: *Job ii.*

Tobias struck blind: *Tob. ii. 11.*

S. Lidwina: Apl. 14.

vii. God draws good out of evil: (patience, fidelity, self-sacrifice)

History of Joseph: *Gen. l. 20.*

Murder of Christ, the salvation of man.

Many owe their conversion to their afflictions:

Lanfranc and the robbers. *A. 81.*

S. Peter Gonzales thrown from his horse: Apl. 15.

S. Norbert and the thunderbolt: June 6.

S. Ignatius and his wound: Jly. 31.

Lessons:

i. Meditate on the Providence of God, working out your welfare.

ii. Throw yourself with confidence on God, in the spirit of resignation.

iii. Thank God for blessings received, even for chastisements.

"The Lord gave, and the Lord hath taken away: blessed be the name of the Lord." *Job i. 21.*

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20. Had God any beginning?—God had no beginning: He always was, He is, and He always will be.

God had no beginning:

"I the Lord, I am the first and the last." *Is. xli. 4.*

"One day with the Lord is as a thousand years, and a thousand years as one day." *2 Pet. iii. 8.*

i. Eternity is the word used to denote God's existence without beginning and without end.

ii. A necessary consequence of His Aseity (p. 28).

a. God has no cause of His existence.

b. He is the cause of existence of all other beings.

iii. Immutable existence without succession.

iv. Attribute belonging exclusively to God.

He always was:

"Before the mountains were made and the world was formed, from eternity to eternity Thou art God." *Ps. lxxxix. 2.*

"Before Abraham was made, I am." *Jn. viii. 58.*

i. God is infinite in all perfections (p. 28). Hence:

a. He has no external principle of existence; and,

b. He could not give existence to Himself.

ii. Thus of necessity He has always existed, always was.

iii. Beyond the finite mind of man to conceive!

He is:

i. Now and at every moment.

ii. Past and future exist not with God: all is present.

iii. Everywhere (next Q.)

He always will be:

"Thou art always the selfsame and Thy years shall not fail." *Ps. ci. 28.*

i. God is the necessary being, and exists of Himself.

ii. He must therefore continue to exist.

The bird and the grains of sand. *A. 82.*

iii. God is the being of infinite perfection.

But to die or cease to exist is imperfection.

Lessons:

i. As God is eternal, we are immortal (p. 10).

ii. We and our works will therefore live for ever.

iii. This thought should encourage us to work for Heaven.

Zeuxis' reply. *A. 83.*

iv. The flight should remind us we are approaching the shores of eternity.

S. Teresa's exclamation. *A. 84.*

21. Where is God?—God is everywhere.

God fills all places and things!

"He is higher than heaven, He is deeper than hell." *Job xi. 8.*

"The measure of Him is longer than the earth, and broader than the sea." *Job xi. 9.*

"If I ascend into heaven, Thou art there; if I descend into hell, Thou art present. *Ps. cxxxviii. 8.*

"Do I not fill heaven and earth, saith the Lord." *Jer. xxiii. 24.*

"In Him we live, and move, and be." *Acts xvii. 28.*

As a bird in the air . . . as a fish in the water.

God is everywhere as the soul is in the entire body:

i. By His *Knowledge*, comprehending all things.

ii. By His *Power*, sustaining all things.

iii. By His *Essence*, prevading all things, yet distinct from them.

iv. In *Heaven*, in a special manner, as the reward of the just.

"Our Father, who art in heaven."

"Only there our Lord is magnificent." *Is. xxxiii. 21.*

v. In *Purgatory*, purifying those that die stained with lesser sins.

vi. On *Earth*,

a. Ruling all by His Providence.

b. In every town, in every street and home, wherever we go.

vii. In *Hell*, by the exercise of His justice against the wicked.

Where God is, and is not! *A. 85.*

Lessons: This thought gives us

i. Reason to *rejoice*, since God is everywhere with us, as a friend in trial and temptation:

S. Antony in temptation: Jan. 17. *A. 86.*

ii. Reason to *fear*, since God is always with us, the future Judge of all we do:

The Emperor and his son. *A. 87.*

The transparent head. *A. 88.*

iii. Reason to practise the *presence* of God: a powerful preventive against sin.

"Henock walked with God." *Gen. v. 22.*

Diderot's advice. *A. 89.*

S. Thomas' reply. *A. 90.*

The portrait. *A. 91.*

22. Does God know and see all things?—God knows and sees all things, even our most secret thoughts.

The *Eternity* and *Omnipresence* of God imply His *Omniscience*.

God knows all that is known and knowable.

"O the depth of the riches of the knowledge of God." *Rom. xi. 33.*

"God knoweth all things." *1 Jn. iii. 20.*

i. From all eternity: His knowledge being incapable of increase.

ii. At the same moment: *we* proceed from knowledge to knowledge.

iii. Of Himself: not through His creatures.

God sees all:

"The eyes of the Lord in every place behold the good and the evil." *Prov. xv. 3.*

"The eyes of the Lord brighter than the sun, beholding all the ways of men." *Ecclus. xxiii. 28.*

i. As on a map, before Him.

ii. In the present: there is no past or future in God.

iii. Without this, God's knowledge would not be infinite.

The Egyptians represented God as an eye on a sceptre. *A. 92.*

All things:

i. *Actual*, i.e. now in existence, e.g:

Every grain of sand, every flower and insect, all men.

ii. *Possible*, i.e. that might exist, but do not.

"God calleth those things that are not, as those that are." *Rom. iv. 17.*

iii. *Past*, e.g:

a. All the good and bad acts of men from the time of Creation.

b. All the details of the lives of the Patriarchs and Prophets, etc.

iv. *Present:*

"All things are naked and open to His eyes." *Hebr. iv. 13.*

a. All the actions of men now doing in all parts.

b. All the events now taking place in the inanimate creation.

S. Thais and Paphnutius. *A. 93.*

v. *Future:*

a. Events good and bad yet to occur.

b. Things yet to come into existence.

Jesus knew who was about to betray Him: *Jn. vi. 65.*

Predictions of Christ and the Prophets.

c. Future free acts of men: their going in or out, etc.

"I know what they are about to do this day." *Duet. xxxi. 21.*

vi. *Conditional future*, i.e. what would have been, under certain conditions.

The danger to David, if he went to Ceila: *1 Kgs. xxiii. 12.*

The repentance of Tyre, if it had had the graces of Corozain: *Mth. xi. 21.*

Even secret thoughts:

"I know their thoughts." *Duet. xxxi. 21.*

"I know that no thought is hid from Thee." *Job xlii. 2.*

"The Lord knoweth the thoughts of men." *Ps. xciii. 11.*

Jesus read the thoughts of the Scribes: *Mth. ix. 4.*

He knew the heart of Nathaniel: *Jn. i. 47.*

i. Hidden from all others in the depths of the heart.

ii. This infinite knowledge of God does not destroy man's freewill.

iii. Man does not act, because God sees the act; but

iv. God sees the act, because it will be done.

Explained by the eternity and immensity of God.

v. **Fatalism** holds

a. That everything that is must be.

b. That nothing can be otherwise than it is.

c. That man is not therefore free to act.

d. That he need take no precautions, e.g: in sickness, business, etc.

e. That God cannot therefore either punish or reward.

f. That there is no Providence.

g. Such teaching favours the passions and justifies crime.

The Landgrave of Thuringia. *A. 31.*

Lessons:

i. As God sees all so must we, as images of God:

a. The *past:* to humble ourselves and return thanks.

b. The *present:* to profit by it.

c. The *future:* to prepare for it.

ii. "God sees me:" these words, duly meditated, prevent more sin than all preachers together.

iii. The thought that God sees us should also be our comfort in trial.

S. Lidwina's consolation. *A. 94.*

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23. Has God any body?—God has no body: He is a spirit.

Beings are of two kinds:

i. *Material:* composed, that can be seen, felt, etc.

ii. *Spiritual:* simple, which do not fall under the senses.

God has no body:

i. Common error of the Gentiles before Christ that God has a body.

ii. Jews and Christians have always held God to be a simple substance.

iii. But in the 4th c. the Anthropomorphites arose, holding
a. That God has a bodily form.
b. That God's image to which man is made is in the body.
iv. A body is matter,
a. Having size, shape, etc.
b. Without will or intelligence.

God is a Spirit: *Jn. iv. 24.*

i. Simple, immaterial substance, that cannot be seen, etc.
ii. Endowed with intelligence and freewill.
iii. Hence, no true representation of God.
Except of our Lord as man.
iv. Scripture, speaking of the eye of God, etc., speaks metaphorically.

UNITY AND TRINITY OF GOD.

Carr vii.—Gbs. i. 34.—Pwr. i. 42, 116.—Gme. iv. 442.—Guil. i. 64.—Sinc. i. 14.—Dev. 90.—Wlmrs. 83.

24. Is there only one God?—There is only one God.

Only one God:

I. A Revealed Truth: for God manifested Himself in
i. *A primitive* Revelation, as the
a. One *Creator* of all things: *Gen. ii. 19.*

b. One *Lawgiver* who put all things at the disposa of our first parents, except one fruit.

"Of the tree of knowledge of good and evil thou shalt not eat." *Gen. ii. 17.*

c. One *Judge* who will punish disobedience.

"In what day soever thou shalt eat of it thou shalt die the death." *Gen. ii. 17.*

ii. *A Revelation to Moses* and the Prophets, as one God:

"Thou shalt not have strange gods before Me." *Ex. xx. 3.*

"Know that the Lord He is God, and there is no other." *Deut. iv. 39.*

"There is no other God besides Me." *Deut. xxxii. 39; Is. xliv. 6.*

iii. *A Christian* Revelation:

"That they may know Thee, the only true God." *Jn. xvii. 3.*

"There is no God but one." *1 Cor. viii. 4.*

"One God and Father of all, who is above all." *Eph. iv. 6.*

II. A Truth Knowable by Reason:

i. Proofs of the *existence* of God (p. 29) are proofs also of the *unity*.

a. It is repugnant to reason to hold the existence of a plurality of absolute beings.

b. The oneness of order in the universe testifies to one author of Creation.

c. The voice of conscience points to one lawgiver. The principles of the moral law are one and the same everywhere.

d. The testimony of mankind, in spite of polytheism.

Even the pagans among their gods recognised one as supreme.

ii. A plurality of gods is incompatible with infinite perfection.

a. That being alone is infinitely perfect who possesses all perfections.

If more than one God existed, some of His perfections must be limited.

b. Since God is infinitely perfect, He must be supreme Lord.

Two or more cannot be supreme, being limited by each other.

Unity of God, the first of the four great truths necessary to salvation. Hence:

i. Need of each one knowing and understanding it, and

ii. Charity of teaching it to others.

Manicheism admitted two infinite necessary principles, one the author of good, the other the author of evil.

Polytheism holds a plurality of gods.

Paganism is polytheism united with idolatry (p. 379).

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25. Are there three Persons in God?—There are three persons in God: God the Father, God the Son, and God the Holy Ghost.

Person:

i. A complete substance endowed with reason.

ii. Existing in itself.

iii. Responsible for its own actions.

Three Persons:

i. First Person, God the Father:

Unbegotten principle of the other two.

ii. Second Person, God the Son:

Begotten of the Father from eternity.

iii. Third Person, God the Holy Ghost:

Proceeding from the Father and the Son, from eternity, without succession of time.

iv. Distinct from each other, as seen

a. From the texts of Scripture, below.

b. From the personal properties peculiar to each, e.g :

The Father is unbegotten; the Son, begotten.

c. The Holy Ghost, not the Father, nor the Son, appeared

1. In the form of a dove: *Mth. iii. 16.*

2. As tongues of fire: *Acts ii. 3.*

In one God:

i. One divine nature.

ii. Not in one Person, which would be a contradiction.

Doctrine of the Trinity, found in:

I. *Old Testament*, obscurely at least, e.g :

i. *Gen. i. 26:*	"He said:	Unity of Godhead.
	Let us make man."	Plurality of Persons.
ii. *Gen. iii. 22:*	"He said:	Unity of Godhead.
	Adam is become as one of us."	Plurality of Persons.
iii. *Gen. xi. 7:*	"Let us go down and there confound their tongue."	
iv. *Ps. xxxii. 6:*	"By the Word	Son.
	Of the Lord	Father.
	The Heavens were established...	
	By the Spirit of His mouth."	Holy Ghost.

Reasons assigned for this obscurity in the Old Testament:

i. That the clear declaration of the Trinity might be reserved to the Son, who was to fulfil all things.

ii. That the New Testament might be more excellent than the Old.

iii. That all danger of idolatry might be removed from the Jews, so prone to it.

II. *New Testament*, clearly and distinctly:

i. *Mth. xxviii. 19:* "Baptising them in the name (singular) } One Godhead.
Of the Father, and of the Son, and of the Holy Ghost." (plural) } Three Persons.

i. *Jn. xiv. 16:* "I will ask — 2nd Person, who speaks:
The Father — 1st Person, who is asked:
Another paraclete." } 3rd Person, who is promised.

iii. *1 Jn. v. 7:* "There are three who give testimony in Heaven: } Trinity.
And these three are one: Unity.

iv. *Lke. i. 35:* The message of the angel at the Incarnation refers to three distinct Persons.

v. *Mth. iii. 16-7:* At Our Lord's Baptism, three Persons are distinguished.

III. *Traditional Teaching of the Church:* as seen in

i. The symbols of faith, or Creeds.

ii. The writings of the Fathers.

iii. The administration of the Sacraments, e.g: Form of Baptism.

iv. The Doxology, *Gloria Patri*, handed down almost from the time of the Apostles.

v. The condemnation of those who taught otherwise, e.g:

Sabellians, 3rd c. held the three Persons are not distinct.

Arians, 4th c. denied the divinity of Christ.

Unitarians, 16th c. admit but one Person in God.

IV. *Reason*, however,

i. Cannot suggest or establish this truth:

ii. Cannot comprehend it.

iii. Cannot disprove it.

26. Are these three Persons three Gods?—These three Persons are not three Gods: the Father, the Son, and the Holy Ghost, are all one and the same God.

Not three Gods:

i. There can be but one God (p. 55).

ii. The following words of Scripture can apply only to God.

The Father is God:

i. Scripture says:

"I ascend to My Father and to your Father, to My God and your God." *Jn. xx. 17.*

"Father, all things are possible to Thee." *Mrk. xiv. 36.*

ii. The divinity of the Father has never been denied.

The Son is God: (Q. 33)

i. Scripture says:

"The Word was with God, and the Word was God." *Jn. i. 1.*

"The word was made flesh . . . the only begotten of the Father." *Jn. i. 14.*

"Before Abraham was made, I am." *Jn. viii. 58.*

"I and the Father are one." *Jn. x. 30.*

ii. Our Lord condemned to death, for "making Himself the Son of God." *Jn. xix. 7.*

iii. The divinity of the Son was denied by the Arians.

Arians condemned in the Council of Nicæa, A.D. 325: Nicene Creed.

Death of Arius. *A. 95.*

The Holy Ghost is God: (p. 171)

i. Scripture says:

"The Spirit searcheth all things," even the counsels of God: *1 Cor. ii. 10.*

ii. In lying to the Holy Ghost, Ananias lied to God: *Acts v. 4.*

iii. God and the Holy Ghost represented as the one giver of divine things: *1 Cor. xii. 11.*

iv. The divinity of the Holy Ghost was denied by the Macedonians.

Macedonians condemned in the Council of Constantinople, A.D. 381.

All one and the same God:

"There are three who give testimony in heaven, the Father, the Word, and the Holy Ghost: and these three are one." *1 Jn. v. 7.*

i. Being consubstantial, i.e. having the same divine nature.

ii. Being equal in all perfections.

iii. Yet certain attributes are appropriated to one rather than to others, e.g:

a. To the *Father* (principle of the others), works of power, e.g:

The Creation.

The forgiveness of sin.

b. To the *Son* (begotten by knowledge), works of wisdom and order, e.g:

The Redemption, or re-establishment of the primitive order.

c. To the *Holy Ghost* (proceeding by love), works of love, e.g:

Sanctification by grace.

iv. But all these attributes are common to all the divine Persons, as one God.

Gratitude due

i. To God the Father, for creating us, in preference to so many others.

ii. To God the Son, for redeeming us, when lost by sin.

iii. To God the Holy Ghost, for sanctifying our souls by grace.

27. What is the mystery of the three Persons in one God called?—The mystery of the three Persons in one God is called the mystery of the Blessed Trinity.

Blessed Trinity:

i. One God in three divine Persons: Triune God.

ii. We cannot understand how or why this is.

iii. A revealed truth, hence we must believe it.

iv. Above our reason, but not opposed to it.

S. Augustine and the child by the sea. *A. 96.*

v. Second of the four great truths necessary for salvation; hence,

a. The necessity of knowing it ourselves.

b. The charity of teaching it to others.

vi. Knowledge of this mystery of great importance to man: for,

a. It is fitting to have here a knowledge of the object of our future happiness.

b. Without this we have but an imperfect knowledge of the Redemption.

c. This doctrine imparts sublime truths, surpassing all natural knowledge.

d. It makes us conscious of our lowliness, and so begets humility.

vii. Model of our duty towards God:

a. The Blessed Trinity is essentially holy.

b. To adore God worthily, we must be holy.

"Be holy, because I am holy." *Lev. xi. 44.*

c. There is no holiness we may not attain to by grace.

viii. Model of our duties towards men:

a. The Blessed Trinity is the essence of love.

b. To fulfil the law of Charity, we must also love our neighbour.

"By this shall all men know you are My disciples, if you have love for one another." *Jn. xiii. 35.*

c. The early Christians practised this to perfection.

"See how these Christians love one another," cried the pagans.

d. So must we, by kindness in thought, word, and deed.

S. John of Matha, and the Order of the Trinity. *A. 97.*

e. Zeal for the salvation of souls, marked with the image of the Holy Trinity.

"O sanctissima Trinitas," of S. Francis Xavier. *A. 98.*

ix. Model of the duties we owe to ourselves:

a. The Blessed Trinity is the model of self respect.

b. Each one may say: "I am the image of the Holy Trinity."

c. Hence, respect for that likeness, and fear of degrading it by sin!

x. Such thoughts on the Trinity restrain the passions and encourage virtue.

How truly is dogma the source of real devotion!

xi. The martyr of the Trinity, S. Barbara: Dec. 4. *A. 99.*

Feasts of the Blessed Trinity:

i. Every Sunday: hence,

a. The Nicene Creed said always at Mass.

b. The Athanasian Creed said in the Office.

ii. Trinity Sunday:

a. As a special feast established by degrees, over the world.

b. In 14th c. made universal, by Pope John XXII.

c. The Athanasian Creed said at Prime.

d. Double of the 2nd class only.

As though to denote the impossibility of worthily honouring God.

Images of the Trinity, however faint, found everywhere in Creation.

"In all creatures is found impressed a likeness to the Trinity." *S. Thomas.*

"The Trinity, of which every creature bears the impress." *S. Augustine.*

i. The one soul and its three powers (p. 67).

ii. The one creation includes three classes of beings:

a. The spiritual: angels.

b. The material: trees, fields, rivers.

c. The mixed: man (soul and body).

iii. One ray of the sun contains three principles:

a. Principle of light: Our Lord likens Himself to light: *Jn. viii. 12.*

b. Principle of colour:

c. Principle of heat: The Holy Ghost came down in the form of fire: *Acts ii. 3.*

iv. Water and metals may exist in three forms:

a. Hard: as ice, iron.

b. Yielding: as liquid.

c. Invisible: as steam, or gas.

v. Life is enjoyed by creatures in three forms:

a. Vegetative: trees and plants.

b. Sensitive: insects and animals.

c. Intellectual: men and angels.

vi. Vegetative life embraces a three-fold condition of being:

Seed: stalk: flower (full cycle of existence).

vii. Three sides and angles of a triangle form but one figure.

viii. Arithmetical sum: $1 \times 1 \times 1 = 1$.

ix. Time has three relations:

Past...present...future...

x. Solids have three dimensions:

Length...breadth...thickness...

xi. Sound has three properties:

Intensity...pitch...quality...

xii. Motion embraces three relations:

Direction...distance...velocity...

xiii. The family has three terms:

Father...mother...child...

xiv. The Jews had three orders among them:

Kings...Priests...Prophets...

Devotions to the Blessed Trinity:

i. The Creeds, all divided into three chief parts.

ii. The Doxology, or *Gloria Patri:*

Added to the end of the Psalms by Pope Damasus, 4th c.

iii. The concluding stanza of the Church hymns.

iv. The triple *Kyrie* and *Sanctus.*

v. The sign of the Cross, in the Sacraments, &c.

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28. What do you mean by a mystery?—By a mystery I mean a truth which is above reason, but revealed by God.

Mystery:

i. Found in every science and portion of Creation.

"Wherever you turn, you are forced to admit two things: your own ignorance and God's power."

Voltaire.

ii. These mysteries we admit, though we don't understand, e.g:

The phenomena of electricity and heat.

Archimedes and his reflector. *A. 100.*

Sight, through the eye and the brain.

Union of soul and body, and their mutual influence.

Life in animals and plants.

The Law of Gravitation.

Lacordaire and the omelet. *A. 101.*

The finger and the ear. *A. 102.*

iii. How much more should we expect to find them in Religion.

a. God is infinite in His perfections.

b. His revelations and operations must then contain unfathomable depths, e.g:

The Eternity and Omnipresence of God.

The Unity and Trinity of God.

The Creation of the Universe out of nothing.

The Real Presence in the Blessed Sacrament.

Above reason:

i. Our reason is finite and limited.

ii. It is thus unable to discover a mystery which is beyond its reach.

iii. Or to understand one, when revealed.

Not against reason:

i. Not involving any contradiction, e.g:

Three Persons are one Person.

ii. Otherwise it could not be truth.

iii. God is the author of both reason and revelation.

Revealed by God:

i. The Immutable truth, who cannot deceive nor be deceived.

ii. Whose word we must therefore accept.
The blind man and the picture. *A. 103.*

Lessons:

i. *Humility*, not trying to scrutinize too deeply the revelations of God.

ii. *Faith*, accepting them on His word, (submission of the intellect).

iii. *Obedience* to the duties that flow from our belief, (submission of the will).

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29. Is there any likeness to the Blessed Trinity in your soul?—There is this likeness to the Blessed Trinity in my soul, that as in one God there are three Persons, so in my one soul there are three powers.

Likeness:

i. As God is one and undivided, and exists in three distinct Persons,

ii. So the soul is one and indivisible, and possesses three distinct faculties.

iii. Imperfect, for there can be no perfect likeness to that which is a mystery.

a. Each of the divine Persons is Himself God; but,

b. Each of the powers of the soul is not itself the soul.

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30. Which are the three powers of your soul?—The three powers of my soul are my memory, my understanding, and my will.

Powers:

i. Developed to different degrees in different people.

ii. Where one is unusually strong, the other two are often weak.

I. Memory (the past):

i. Faculty by which we recall to mind a past object of knowledge, e.g:
The last instruction.

ii. Power of retaining impressions once received.

iii. Treasure-house of knowledge acquired, in any branch of learning.

iv. Examples of tenacious memory:
Pope Clement VI.: A.D. 1342.
Linnæus, the botanist: 18th c.
Rd. Porson, Greek scholar: 18th c.

II. Understanding (the present):

i. Faculty by which the soul receives a truth presented to it, e.g:
The present explanation.
Study of history, science, etc.

ii. Examples of powerful minds:
Plato, Greek philosopher: 5th c. B.C.
Aristotle, Greek philosopher: 4th c. B.C.
S. Augustine: 5th c. A.D., Aug. 28.
S. Thomas of Aquin: 13th c., Mrch. 7.

III. Will (the future):

i. Power by which we choose or resolve, under the impulse of knowledge, e.g:
Resolution to avoid evil, and do good.
Determination.

ii. The will is free to do good or evil: hence merit and demerit.

"God . . . left man in the hand of his own counsel."
Ecclus. xv. 14.

iii. Examples of strong will:

S. Dunstan, with the nobles: May 19.

S. Gregory VII., with Henry IV. of Germany: May 25.

S. Hugh of Lincoln, with King Henry II. Nov. 17.

The Emperor Napoleon I.

Social Advantages of the First Article: *Gme. ii. 171; Prsn. 100.*

i. To this dogma of only one God, the nations of Europe owe their enlightenment and superiority: for it scattered wide the hosts of deities formerly adored in the Rome of the Cæsars.

ii. Science was emancipated from the everlasting surmises of the Ancients as to the origin of all things, when this dogma was first taught to the world.

iii. The errors and excesses of last century arose from men wishing to destroy this necessary basis of all investigation.

iv. The thought of Providence is a dogma most consoling to man in his misfortunes aud sufferings.

v. The thought of God's infinite knowledge and power has a most salutary influence for good on our lives:

a. Humbling our pride and vanity:

b. Keeping us in awe of offending Him; and

c. Producing cheerful obedience to His authority.

THE SECOND ARTICLE.

Carr xi.—C.C.T. i., iii.—Gbs. i. 41.—Pwr. i. 129, 228.—Gme. ii. 171; i. 340.—Guill. i. 231, 266.—Sinc. i. 55.—Prson. 103.—Dev. 112.—Wlmrs. 87, 118.

i. The first article treats of the existence of God, His attributes and works.
ii. Man rebelled against his Creator and was punished.
iii. But mercy prevailed, and God sent His Son to redeem him.
iv. Of this Son, the second and following articles treat.

31. What is the second article of the Creed?—The second article of the Creed is: "And in Jesus Christ, His only Son, our Lord."

And:

i. Connecting this article with the previous;
ii. Implying "I believe."

Jesus Christ:

i. Name of the Saviour sent to redeem us.
ii. In whom also we must believe.

"You believe in God, believe also in Me." *Jn. xiv. 1.*

Only:

i. Only Son, by nature.
ii. We also are sons of God, by adoption, through grace.
iii. The procession of the Holy Ghost is not a generation.

Son:

i. Begotten of the Father, from eternity.
ii. Equal to the Father in all things, God.

Our Lord:

i. Name applicable to all the divine Persons, who are God:

ii. Especially applicable to the second Person, the Son, because

a. As God, consubstantial with the Father, He created us and is thus Lord of all.

b. As man, He redeemed us "at a great price," and will judge us all.

c. As Man-God,

1. He came to establish a kingdom in our hearts.
2. We are united to Him, as our Head.
3. We take our name Christian from Him.
4. We bind ourselves in Baptism to His service.

iii. Title given also to men, though God alone is really Lord.

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32. Who is Jesus Christ?—Jesus Christ is God the Son, made man for us.

Jesus Christ:

i. When spoken of as God, Jesus Christ is called God the Son.

ii. When spoken of as man, He is called Our Saviour or Redeemer.

iii. The prayers of the Church are offered, "through Jesus Christ Our Lord."

a. As more pleasing to the Father, when offered in the name of His Son.

b. Hence more efficacious to obtain our requests.

S. Bernardine and the Holy Name. *A. 104.*

33. Is Jesus Christ truly God?—Jesus Christ is truly God.

Truly God:

i. Hardly denied till the time of Arius, 4th c.

ii. Always and everywhere believed in the Church till and since then.

iii. Our very salvation rests on this truth: for,
If Jesus Christ be not God, we are not redeemed.
Arianism practically denied the Redemption.

iv. Denial of Our Lord's divinity growing common nowadays.

v. Hence the need of knowing the grounds on which the dogma rests, viz.:

I. Prophecies which declare our Lord to be
"Emmanuel," God with us. *Is. vii. 14.*
"God the Mighty, Father of the world to come." *Is. ix. 6.*
"Saint of Saints." *Dan. ix. 24.*
"The Lord, our just one." *Jer. xxiii. 6.*
"God Himself will come and will save you." *Is. xxxv. 4.*

II. Prophecies fulfilled, foretelling various circumstances of His life, e.g:

i. Birth, of the race of David: *2 Kgs. vii. 12; Mth. xx. 30.*

ii. Birth from a virgin: *Is. vii. 14; Lke. ii.*

iii. Birth in Bethleem: *Mich. v. 2; Mth. ii. 1.*

iv. Star of the Magi: *Numb. xxiv. 17; Mth. ii. 2.*

v. Flight into Egypt: *Osee xi. 1; Mth. ii. 14.*

vi. Gall and vinegar on Calvary: *Ps. lxviii. 22; Mth. xxvii. 34.*

vii. The Resurrection: *Ps. xv. 10; Mth. xxviii. 6.*

III. Testimony of God the Father:

i. At Our Lord's Baptism in the Jordan: *Mth. iii. 17.*

ii. At His Transfiguration on Thabor: *Mth. xvii. 5.*

IV. Testimony of Our Lord Himself.

i. *His words:*

"What things soever He (the Father) doth, these the Son also doth." *Jn. v. 19.*

"I and the Father are one." *Jn. x. 30.*

"The Father is in Me and I in the Father." *Jn. x. 38.*

"He that seeth Me seeth the Father also." *Jn. xiv. 9.*

ii. The truth of Our Lord's words is proved by two unmistakable guarantees that He was sent from God, viz.: miracles and prophecy.

iii. *His Miracles*, never denied, which proved Our Lord possessed divine power, e.g:

a. Change of water into wine at Cana: *Jn. ii. 9.*

b. Feeding the multitudes in the desert: *Mth. xv. 37; Jn. vi. 11.*

c. Calming the storm at sea: *Mth. viii. 26.*

d. Healing the sick: *Mth. xiv. 36; Mrk. vii. 35; Lke. v. 13; Jn. iv. 50, etc.*

e. Raising the dead to life: *Lke. vii. 15; Jn. xi. 44.*

f. His own Resurrection: *Mth. xxviii.*

iv. *His Prophecies* of future events, that God alone could know, e.g:

a. Betrayal by Judas: *Mrk. xiv. 18; Jn. xiii. 21.*

b. Denial by Peter: *Mth. xxvi. 34.*

c. Manner of His death: *Mth. xxvi. 2.*

d. His Resurrection: *Mth. xx. 19; Mrk. x. 34.*

e. Destruction of the Temple: *Mth. xxiv. 2.*
Julian tries to rebuild it: A.D. 353. *A. 105.*

V. His Death:

For claiming to be the Son of God, He was condemned: *Mth. xxvi. 66; Jn. xix. 7.*

VI. Testimony of the Apostles:

i. *Their words and teaching:*

"Thou art Christ, the Son of the living God." *Mth. xvi. 16.*

"In the beginning was the Word . . . and the Word was God." *Jn. i. 1.*

"Christ who is over all things, God blessed for ever." *Rom. ix. 5.*

"In Him (Christ) were all things created." *Col. i. 16.*

"In Him (Christ) dwelleth all the fulness of the Godhead." *Col. ii. 9.*

"Let all the angels of God adore Him." *Hebr. i. 6.*

"We know that the Son of God is come, this is the true God." *1 Jn. v. 20.*

ii. *Their miracles*, by His power:

a. Conversion of 3000 by S. Peter: *Acts ii. 41.*

b. Healing of the lame man: *Acts iii. 6.*

c. S. Peter's shadow healed the sick: *Acts v. 15.*

d. The conversion of the world.

VII. Teaching of the Church and the Fathers.

i. The form of Baptism (II. 154).

ii. The Creeds, or symbols of faith.

iii. The Council of Nicæa, A.D. 325, declared Jesus Christ to be

"True God of true God."—*Consubstantialem Patri.*

iv. Condemnation of Arius who taught otherwise.

Death of Arius. *A. 95.*

v. S. Polycarp: Jan. 26.

vi. S. Ignatius, M: Feb. 1.

vii. Tertullian and other writers.

viii. Thousands were martyred in defence of this truth.

The Martyrs of Tipysus. *A. 106.*

Lessons:

i. Adoration is due to Jesus Christ.

S. Amphilochius and Theodosius: Nov. 23. *A. 107.*

ii. Love and respect.

The philosopher struck dumb. *A. 108.*

34. Why is Jesus Christ truly God?—Jesus Christ is truly God because He has one and the same nature with God the Father.

Same nature with the Father:

i. The divinity of the Father has never been denied (unless by atheists).

ii. Now the Son has numerically the same nature as the Father.

Consubstantial with the Father and equal to Him.

iii. Hence He is truly God, having, like the Father, the nature of God.

Man is man, because he has body and soul, i.e. the nature of man.

A tulip is a tulip, because it has the properties, i.e. the nature of a tulip.

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35. Was Jesus Christ always God?—Jesus Christ was always God, born of the Father from all eternity.

Always God:

i. Jesus is truly God (p. 72).

ii. God had no beginning (p. 49).

iii. Therefore Jesus Christ was always God.

Born of the Father:

i. By a wondrous and mysterious birth.

"Who shall declare His generation?" *Is. liii. 8.*

ii. The Father has an infinite, perfect knowledge of Himself.

iii. This knowledge is the Son, who is thus begotten of the Father.

Hence called the *knowledge* or *wisdom* or *Word* of the Father.

From all eternity:

i. The Father being God is from all eternity.

ii. His infinite knowledge is therefore from eternity.

iii. This knowledge is Jesus Christ, who was therefore always God.

36. Which Person of the Blessed Trinity is Jesus Christ?—Jesus Christ is the Second Person of the Blessed Trinity.

Second Person:

i. Not inferior to, or younger than, the Father; but,

ii. In all things equal to Him; for,

iii. The Father has an eternal, infinite knowledge of Himself.

iv. Therefore from eternity the Son exists with Him.

v. Second in the order of ideas (hence 2nd Person), but

vi. Without succession of time.

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37. Is Jesus Christ truly man?—Jesus Christ is truly man.

Truly man: Article of faith, shown as follows:

I. The Old Testament declares Christ to be of human seed:

"She shall crush thy head." *Gen. iii. 15.*

"In thee (Abraham) shall all the kindred of the earth be blessed." *Gen. xii. 3.*

"In thy seed (Abraham, Isaac) shall all the nations of the earth be blessed." *Gen. xxii. 18; xxvi. 4.*

II. The Prophets foretold the minutest details of Our Lord's life, such as could only refer to His humanity, e.g:

"They gave Me gall for My food ... and vinegar to drink." *Ps. lxviii. 22.*

"I have given My body to the strikers, and My cheeks to them that plucked them." *Is. l. 6.*

"The most abject of men, a man of sorrows." *Is. liii. 3.*

III. The New Testament declares the humanity of Our Lord:

"The Word was made flesh." *Jn. i. 14.*

"See My hands and feet ... a spirit hath not flesh and bones, as you see Me to have." *Lke. xxiv. 39.*

"His Son who was made to Him of the seed of David, according to the flesh." *Rom. i. 3.*

"Jesus Christ is come in the flesh." *1 Jn. iv. 2.*

IV. Teaching of the Church and the Fathers, e.g:
General Council of Chalcedon, A.D. 451, against the Eutychians.

V. Reason:

i. If Christ were not truly man, He could not have suffered.

ii. Unless Our Lord suffered, the recommendation of the Apostle would be vain, that we bear patiently the sufferings of life in imitation of Christ:
1 Petr. ii. 21.

iii. Human nature must make the atonement, as human nature committed the offence.

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38. Why is Jesus Christ truly man?—Jesus Christ is truly man because He has the nature of man, having a body and soul like ours.

The nature of man:

i. The tulip, the rose are such, because they have the nature of those flowers.

ii. Jesus Christ took not the nature of angels or animals, but of man; therefore He was truly man.
"The Word was made flesh." *Jn. i. 14.*
"Man, of the substance of His Mother." *Athan. Crd.*

iii. What honour done to man! making us truly His brethren!

iv. This mystery was perhaps the test put to the angels, to try their fidelity in the beginning.

Having a body:

i. Real human flesh, mangled in the scourging and crucifixion.

ii. Real human blood, shed in the Passion and on the Cross.

iii. Members of the body:

Hands and feet pierced in death.

Heart pierced with a lance.

Head crowned with thorns, and disfigured.

Like ours:

i. Not a new creation, or new type; but,

ii. Flesh and blood of Adam, taken from a human mother, as with us.

iii. Most perfect in organization, yet passible and mortal.

iv. Not affected by concupiscence.

Having a soul:

i. Most beautiful and perfect.

ii. Overflowing with divine grace, and endowed with all virtues.

"The spirit of the Lord shall rest upon Him." *Is. xi. 2.*

"Jesus advanced in wisdom and grace." *Lke. ii. 52.*

"Full of grace and truth." *Jn. i. 14.*

iii. "He gave up the ghost." *Jn. xix. 30.*

Like ours:

i. Real human *intellect:*

a. In all but infinite perfection.

b. Not affected by the Fall.

c. Wonderful knowledge, etc., all at His conception.

ii. Real human *sensibility* and *memory:*

a. Of most exquisite capacity:

b. Feeling sorrow, love, compassion, etc., e.g:

Agony in the garden: *Mth. xxvi. 38.*

Pity at the death of the widow's son: *Lke. vii. 13.*

Affection for S. John: *Jn. xx. 2.*

iii. Real human *will:*

a. Distinct from the divine will, yet,

b. Ever in harmony with it.

The prayer in the Garden: *Mth. xxvi. 39.*

iv. As with us, the death of Our Lord resulted from the separation of His soul from His body on the Cross.

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39. Was Jesus Christ always man?—Jesus Christ was not always man; He has been man only from the time of His Incarnation.

Man from the time of the Incarnation:

i. 1898 years ago.

ii. At the fall of Adam, Jesus Christ was God in Heaven.

iii. In His mercy, He offered to become man for man's sin.

iv. But God decreed to delay the reparation some 4000 years.

v. During these long years, God

a. Made *promises* of a future Redeemer.

b. Gave *types* of Him.

c. Sent *prophets* to announce Him, and

d. Prepared the world for His coming.

Simultaneously; (but here, for clearness, treated separately).

vi. God enlightened the chiefs or leaders to understand these figures, etc.

a. That they might teach the people.

b. That men might be consoled in their misfortune.

c. That good works might become meritorious through faith in that Redeemer.

I. Promises: seven in number, viz.:

i. To Adam and Eve: *Gen. iii. 15.*

ii. To Abraham: *Gen. xxii. 18.*

iii. To Isaac: *Gen. xxvi. 24.*

iv. To Jacob: *Gen. xxviii. 14.*

v. To Juda: *Gen. xlix. 10.*

vi. To Moses: *Deut. xviii. 15. (Acts iii. 22).*

vii. To David: *2 Kgs. vii. 12.*

II. Types:

i. Giving the chief features of the Messiah, by which He might be known.

ii. The following are some of them.

a. Adam, type of the Messiah, as Father of the new world of grace: *Gen. ii.*

b. Abel: as Man of suffering: *Gen. iv.*

c. Noah: as Saviour of the world from the deluge of sin: *Gen. vii.*

d. Melchisedeck: as King and Pontiff: *Gen. xiv.*

e. Isaac: as Victim: *Gen. xxii.*

f. The Pascal Lamb: as shedding His blood for our souls: *Ex. xii.*

g. The manna: as Food of our souls: *Ex. xvi.*

h. The brazen serpent: as raised on the Cross, to heal the wounds of sin: *Numb. xxi.*

i. Moses: as Deliverer of His people from the bondage of sin: *Ex. xiv.*

j. David: as Founder of the Kingdom of His Church: *1 Kgs. xvi.*

iii. Known to be such:

a. On the authority of *Scripture.*

"These things were done in a figure of us." *1 Cor. x. 6.*

"All these things happened to them in figure." *1 Cor. x. 11.*

b. On the authority of *Tradition:*

The Fathers are unanimous in regarding Christ and His Church as veiled under the shadows of the Old Testament.

c. By the perfect *Conformity* between them and the Messiah.

III. Prophecies:

i. Announcing various circumstances of the Messiah's life or character.

ii. Examples in Q. 33, 37.

iii. Malachy, the last of the prophets, lived 400 years B.C.

He foretold the Eucharistic Sacrifice: *Mal.i.11.*

IV. Preparation of the world:

i. God from eternity decreed three great designs: and,

ii. To fulfil those purposes, He raised four great empires: *Dan. ii. 36.*

FIRST DESIGN: the Jews were to be the depositaries of the true Religion.

First Empire: The Assyrians:

To punish the Jews falling into idolatry, or becoming unfaithful.

SECOND DESIGN: the Messiah was to be born in Bethleem: *Mich. v. 2.*

Second Empire: the Persians:

i. To bring the Jews back from the captivity of Babylon.

ii. To enable them to settle peacefully in Palestine.

THIRD DESIGN: the Gospel was to spread over the earth: *Ezech. xvii. 23; Dan. ii. 44.*

Third Empire: the Greeks: to prepare the minds of men,

i. By spreading the Greek language, in which the Gospel was to be written.

ii. By scattering the Jews (e.g: in the army), as missionaries of God.

iii. By publishing their books, proving their authenticity.

Fourth Empire: the Romans to prepare the earth,

i. By bringing all nations under one rule (sign of the Messiah's approach: *Gen. xlix. 10).*

ii. By opening out roads and highways to facilitate communication.

Why the delay of 4000 years?

i. It is not for man to scutinize the designs of God!

"Who among men is he that can know the counsel of God?" *Wisd. ix. 13.*

"How incomprehensible are His judgments, how unsearchable His ways." *Rom. xi. 33.*

ii. Yet we may reverently say:

a. God wished the circumstances of the Messiah's career to be foretold and prefigured.

b. It was well for man to have experience of his misery, the better to understand the need and cost of a remedy.

c. It would show man his helplessness, and teach him that God alone could save him.

iii. Thus the figures, prophecies, etc., imply an eternal design, and show how Religion extends its roots to the very beginning of time!

40. What do you mean by the Incarnation?—I mean by the Incarnation that God the Son took to Himself the nature of man: "The Word was made flesh." *Jn. i. 14.*

Incarnation:

i. Means taking flesh (infra).

ii. Third of the four great truths necessary for salvation.

The *Angelus* in its honour. *A. 109.*

iii. In the fulness of time, the angel Gabriel appeared to Mary in Nazareth: *Lke. i.*

The House of Loretto. *A. 110.*

iv. Commemorated and honoured

a. In the feast of the Annunciation: Mrch. 25.

b. In the Mass:

1. In the Credo: *Et homo factus est.*

2. In the last Gospel: *Et verbum caro factum est.*

The young man's irreverence. *A. 111.*

God the Son: Second of the three divine Persons.

"God so loved the world, as to give His only begotten Son." *Jn. iii. 16.*

Took to Himself:

i. United to His one divine Person.

ii. In the chaste womb of Mary, aged about fifteen.

iii. The moment she gave her consent.

iv. By the power of the Holy Ghost overshadowing her.

Nature of Man:

i. A real human body, with all its senses.

ii. A real human soul, with all its powers.

iii. Without sin or concupiscence.

"The Word:

i. The offspring of the human mind is thought.

ii. The outward expression of thought is language, word.

iii. Hence the Son of God is called the Word of God, born of the Father.

iv. Retaining His deity, majesty, and eternal glory and perfections.

Was made:

i. Not, was changed into flesh, nor *vice versa*.

ii. Nor, was a third nature formed of the human and divine.

iii. Nor, was a second personality assumed.

iv. But, became flesh, assuming human nature.

v. Not for His own sake, who gained but humiliation and death.

vi. But through purest love for man.

vii. To save him from sin, hell and misery.

viii. How great His love! How deep should be our gratitude!

Flesh:" man.

i. Our Lord passed over the nature of the Cherubim and the Angels.

ii. He took to Himself the nature of man.

Inferior almost to that of the animals, because so corrupt in concupiscence.

iii. Degradation and humility of the Son of God!

Imagine a man taking the nature of an animal, to save it!

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41. How many natures are there in Jesus Christ?—There are two natures in Jesus Christ, the nature of God and the nature of man.

Two natures in Christ:

i. Each whole and entire, constituting the Man-God.

"As the rational soul and flesh is one man, so God and man is one Christ." *Athan. Creed.*

a. Divine nature, from His Father, from eternity.

By which He wrought His many miracles.

b. Human nature, from His mother, in time.

In which he suffered and died.

The death of S. Michæl! *A. 112.*

ii. Represented by the wine and water in the Chalice at Mass.

a. Wine, not blessed, recalling the Divinity.

b. Water, blessed, recalling the Humanity.

iii. Most intimately united, yet not mixed or confused or lost.

The bar of gold and iron. *A. 113.*

iv. In assuming human nature, Christ still retained the divine.

Should a prince clothe himself in poverty, he would still remain a prince.

v. Once assumed, the humanity remains Christ's for ever.

vi. This union of the two natures explains such expressions as:

"I and the Father are one" (as God). *Jn. x. 30.*

"The Father is greater than I" (as Man). *Jn. xiv. 28.*

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42. Is there only one Person in Jesus Christ?—There is only one Person in Jesus Christ, which is the Person of God the Son.

One Person in Christ: (p. 57).

i. Each man is but one person, though having both body and soul.

Through each or both of these, the person acts.

ii. Jesus Christ is but one person, though having both human and divine natures.

Through each or both of these, the divine person acted.

iii. This one person is the person of God the Son.

iv. The union of the human nature with the divine person is called hypostatic or personal, and will never be dissolved.

"Jesus Christ (God and man) priest for ever." *Ps. cix. 4.*

"Of His Kingdom there shall be no end." *Lke. i. 33.*

"Jesus Christ, yesterday, to-day and the same for ever." *Hebr. xiii. 8.*

v. Hence:

a. We say truly that God suffered and died.

(Sufferings and death of the person of the Son of God).

b. The actions of Our Lord as man had an infinite value.

(Actions, theandric, of the Son of God).

c. We adore Our Lord's human body, and Sacred Heart.

(Body and heart of the Son of God).

vi. Thus between God and man there is a likeness in the Incarnation also:

a. In the Trinity, man is like to God, by the three powers of his one soul.

b. In the Incarnation, God is like to man, by the two natures in His one person.

Heresies on the Incarnation:

I. On the Divinity of Our Lord:

i. *Corinthians:* 1st. c.

a. Held Our Lord born of Joseph and Mary.

b. Son of God came on Him in His Baptism.

c. S. John wrote his Gospel against them.

ii. *Arians:* 4th c.

a. Christ had not the nature of God, but only of man.

b. Condemned in the Council of Nicæa, A.D. 325.

II. On the Humanity of Our Lord:

i. *Docetæ:* 1st c.

a. Christ's body not real, but only a phantasm.

b. Hence His acts and sufferings only apparent.

c. S. John refutes them in his Gospel and Epistle *(1 Jn. i. 1)*.

ii. *Apollinarists:*

a. Christ had a body but not a human soul.

b. Condemned in the Council of Alexandria, A.D. 360.

iii. *Monothelites:* 7th c.

a. Christ had but a divine will.

b. Condemned at the Council of Constantinople, A.D. 680.

III. On the Union of the Natures:

i. *Nestorians:* 5th c.

a. There are two persons in Christ.

b. Mary not the mother of God, but of Christ only.

c. Condemned at the Council of Ephesus, A.D. 431.

ii. *Eutychians:* (Monophysites) 5th c.

a. Christ had only one nature.

b. Condemned by the patriarch Flavian, A.D. 448.

iii. *Jansenists:* 17th c.

a. Forbade the worship of the Sacred Heart, Precious Blood, etc.

b. Condemned by the Pope Urban VIII., A.D. 1642.

S. Jane de Chantal's hatred of heresy. *A. 38.*

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43. Why was God the Son made man?—God the Son was made man to redeem us from sin and hell, and to teach us the way to Heaven.

"Who for us men and for our salvation came down from Heaven."—*Nicene Creed.*

I. To redeem us from sin:

"He shall save His people from their sins." *Mth. i. 21.*

"Who gave Himself a redemption for all." *1 Tim. ii. 6.*

"Who washed us from our sins." *Apoc. i. 5.*

i. Creation of Adam and Eve: *Gen. i. 27.*

a. In the grace and friendship of God, as to the soul.

b. In health, strength, and immortality, as to the body.

ii. Trial of their fidelity, under threat of punishment: *Gen. ii. 17.*

iii. Their temptation, consent and sin.

iv. Punishment of the human race: *Gen. iii.*

a. Death of the soul, condemnation to hell.

b. Sickness, sorrows, and death of the body.

v. God's mercy in promising a Redeemer: *Gen. iii. 15.*

The Son of God incarnate, called our Saviour or Redeemer.

II. To redeem us from Hell: for the misery of man did not end with life.

"Blotting out the handwriting of the decree that was against us." *Col. ii. 14.*

i. Hell, the consequence of grievous sin.

ii. Hell, eternal in its duration.

iii. Hell, from which none other could save us.

III. To teach the way to Heaven:

"To enlighten them that sit in darkness . . . . to direct our feet into the way of peace." *Lke. i. 79.*

i. Our Lord did not come only to save.

ii. Knowing our frailty and ignorance, He came also to teach us how to gain heaven, the end of our creation.

iii. He did this by His doctrines and His example, especially by the practice of:

a. Zeal for the Glory of God.

Chastisement of the profaners of the Temple: *Lke. xix. 45.*

b. Zeal for the salvation of souls.

Jesus the good shepherd: *Jn. x. 11.*

c. Meekness:

Rebuke to the Apostles wishing to call fire from Heaven: *Lke. ix. 55.*

d. Humility:

Washing the feet of the Apostles: *Jn. xiii. 5.*

e. Patience:

His Passion: *Mth. xxvii.*

f. Kindness and mercy to all.

Jesus, the good Samaritan: *Lke. x. 30.*

Jesus at the well: *Jn. iv. 6.*

Jesus in the house of Zacheus: *Lke. xix. 9.*

g. Love of enemies:

"Friend, whereto art thou come?" *Mth. xxvi. 50.*

"Father, forgive them!" *Lke. xxiii. 34.*

h. Obedience:

"He was subject to them!" *Lke. ii. 51.*

"Not My will, but Thine be done." *Lke. xxii. 42.*

Salvation before the Incarnation:

i. Through the future merits of the promised Redeemer.

ii. For which it was necessary, in those days,

a. To know, love, and serve the true God.

b. To follow the light of conscience.

c. To believe in the promised Messiah.

iii. Thus the Messiah, already sent or yet to come, is the consolation of all nations, and Religion is ever the same.

Lessons:

i. Deepest gratitude for our Redemption:
The child in the wood. *A. 114.*
"How ungrateful!" *A. 115.*

ii. Meditation on the Incarnation and its benefits.

iii. Practice of the virtues according to our circumstances.
"Am I like Jesus?" *A. 116.*

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44. What does the holy name JESUS mean?—The holy name JESUS means Saviour. *Mth. i. 21.*

Jesus:

"Thou shall call His name Jesus, for He shall save His people from their sins." *Mth. i. 21.*

i. Given at the circumcision (II. 101).

ii. Hebrew name, now most sacred, since born by Our Lord.

iii. Others bore this name before Our Lord, as types and figures of the true Saviour, e.g:
Josue, or Jesus, Saviour of the people: *Ecclus. xlvi. 1.*
Jesus, son of Sirach: *Ecclus. l. 29.*
Jesus, son of Josedec: *Agg. i. 1.*

iv. Name of *power*, reminding us of Him by whom all things were made.
Cure of the lame man: *Acts iii. 6.*

v. Name of *love*, awaking gratitude for the Author of Salvation, still living among us in the Blessed Sacrament.

vi. Name of *victory:* He who bore this name conquered the devil, sin, and hell.

vii. This name is *light, food, and medicine* to the soul *(4th lect. of Feast of Holy Name).*

Lessons:

i. Deep *respect* for the Holy Name.
"In the name of Jesus every knee shall bow." *Phil. ii. 10.*

a. Practice of bowing the head confirmed by Council of Lyons, A.D. 1274: and indulgenced by Sixtus V.

b. Observance of the 2nd Commandment.

ii. Tender *love:*

a. In morning and night prayers.

b. Frequent ejaculations.

iii. *Confidence* in its power:

In time of temptation, danger, sorrow, and especially in death.

Devotion of Saints to the Holy Name:

S. Paul, throughout his Epistles.

Tongue of S. Paul in death. *A. 117.*

Heart of S. Ignatius, M: Feb. 1. *A. 118.*

S. Bernadine of Siena: May 20. *A. 104.*

S. Ignatius of Loyola: Jly. 31. *A. 119.*

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45. What does the name CHRIST mean?—The name CHRIST means Anointed.

Christ means anointed:

"The Messias cometh who is called Christ." *Jn. iv. 25.*

i. Greek word applied by the Jews to the expected Redeemer. Why?

ii. Because of His threefold character of King, Priest and Prophet.

iii. In the Old Law, Kings, Priests and Prophets were anointed with oil; and

iv. In the New Law, Kings, Bishops and Priests, as a sign of their special graces.

a. Kings: To denote their authority to rule and govern: *1 Kings xvi. 3.*

b. Priests: To denote their consecration to God: *Ex. xxix. 7; Numb. iii. 3.*

c. Prophets: To denote their honour as ambassadors of God: *3 Kings xix. 16.*

v. Adam's sin contained a threefold guilt, viz.:

a. An attack on the *authority* of God, refusing His command.

Hence our disinclination to obey.

b. An outrage on the *love* of God, in scorning His friendship.

Hence our weakness in the will.

c. An insult to the *wisdom* of God, believing the word of the tempter.

Hence our darkness in the mind.

vi. Our Lord came in His threefold capacity.

a. To atone for this threefold offence against God: and

b. To repair this threefold injury done to man.

vii. He was anointed, not with oil, but with His divinity and plenitude of grace.

"God anointed Him with the Holy Ghost and with power." *Acts x. 38.*

I. King: *Lke. i. 32:*

"King of kings, and Lord of lords." *Apoc. xix. 16.*

i. With supreme power to teach submission.

ii. Destroying the empire of the devil.

iii. Making the conquest of man through His precious blood.

iv. Reigning over all nations.

v. Establishing the kingdom of His Church on earth.

vi. Establishing the kingdom of grace in our souls.

vii. Establishing the future kingdom of glory as our reward.

II. Priest: *Hebr. vi. 20:*

i. Of the order of Melchisedeck to reconcile us to God.

ii. Offering Himself on Calvary, for the atonement of sin.

iii. Offering Himself daily in the Mass, to apply the merits of His Passion to our souls.

III. Prophet: *Deut. xviii. 15:*

i. Teacher of truth and guide to eternal life.

ii. Announcing the truths of Revelation.

iii. Establishing the new law of grace.

iv. Fulfilling the prophecies spoken of Him.

v. Knowing all things.

vi. Foretelling the future.

Lessons:

i. We, as Christians, are anointed in Baptism, etc.: therefore each one is

a. King, to rule and govern the kingdom of his heart.

b. Priest, to sacrifice his passions to the law of God.

c. Prophet, to teach others by his life and example, a belief in a future world.

ii. We must remember our threefold dignity, and not degrade it by sin in ourselves or others.

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46. Where is Jesus Christ?—Jesus Christ is everywhere, as God. As God-made man, He is in Heaven, and in the Blessed Sacrament of the Altar.

As God, everywhere:

i. Because He is equal to the Father and Holy Ghost in all things, therefore God.

ii. Omnipresence (p. 50).

iii. Reasons for fear and confidence.

As God and Man, in Heaven: (Ascension: II. 103).

i. Placing our humanity on the very throne of God.

ii. Our Lord's humanity one of the joys of heaven.

iii. Intercession of the five wounds.

As God and Man, in the Bl: Sacrament:

i. Body and Blood, Soul and Divinity, under the form of bread and wine. *Cl. Trent, Sess. xiii., can. 1.*

ii. Institution of the last supper: *Mth. xxvi. 26.*

iii. Daily renewed in the Holy Mass.

Miracle of Bolsena. *A. 120.*

Faith of S. Louis: Augt. 25. *A. 37.*

On the Altar: hence:

i. The lamp ever burning before the Tabernacle.

a. To indicate the presence of the Bl: Sacrament.

b. To typify the burning love of our hearts.

c. To represent us in our absence, day and night.

Miracle of the oil of the sanctuary-lamp. *A. 121.*

ii. Magnificence of Churches in the ages of faith, as dwelling places for the Blessed Sacrament.

iii. The old Cathedrals, and their treasures of gold and silver vessels.

The total weight of silver plate seized at Fountain's Abbey by Henry the VIII. was 2,840 ozs.

iv. Desire of the Church to see altar, sanctuary, etc., as rich as circumstances allow.

"I have loved, O Lord, the beauty of Thy house." *Ps. xxv. 8.*

v. A Catholic Church, however humble, is a holy and sacred place, and inspires awe for the Real Presence.

Lessons: *v. Faber's "Blessed Sacrament." Bk. iv., sec. vii.*

i. Lively faith in the Real Presence.

S. Antony of Padua and the mule. *A. 122.*

S. Tharcisius, first martyr of the Eucharist. *A. 123.*

ii. Devout genuflexion, always.

A conversion at Marseilles. *A. 124.*

iii. Good behaviour in Church.

Spirit of recollection, even in children.

iv. Punctuality at the services.

One would blush to come late at the table of the Great!

v. Mass on week-days:

As means of praise to God, expiation, thanksgiving and petition.

vi. Worthy communions:

a. One good communion contains grace enough to make us Saints!

b. The Saints always most anxious to receive this divine food, e.g:

S. Mary Magdalen of Pazzi: May 25.

S. Juliana: June 19.

S. Catherine of Genoa: Spt. 14.

S. Stanislaus Kotska: Nov. 13.

S. Aloysius: June 21.

S. Francis of Sales: Jan. 29.

A sacrilegious parody. *A. 125.*

vii. Visits to the Blessed Sacrament:

As to our King, Teacher, Physician, Friend or Judge.

God's sentry. *A. 126.*

viii. Spiritual communion.

Practice of S. Francis Borgia: Oct. 10: and other Saints.

ix. Benediction, at which we may unite ourselves to

a. Our Lord, blessing little children: *Mrk. x. 16:* to obtain childlike simplicity.

b. Our Lord, blessing the Apostles at the Ascension: *Acts i.:* for the spirit of joy and gladness.

c. The Doomsday blessing: "Come, ye blessed": *Math. xxv. 34:* for the grace of perseverance.

x. Reparation for the sins and insults offered to the Blessed Sacrament.

Devotion disinterested and unselfish, therefore pleasing to Jesus!

Social Advantages of the Second Article: *Gme. ii. 175.*

i. Faith in Jesus Christ, as made known in this article, gives us just and true ideas on God, man, the world, and the relations of man to man.

ii. The words, Jesus Christ, i.e. God-made man, teach more than the utterances of the prophets, or the volumes of philosphers.

iii. The forty centuries that preceded the Messiah lead up to Him, as those that follow, relate to Him and His Church: to this great design all things made subordinate.

Thus the Incarnation is as the keystone of all true science!

i. Belief in the Incarnation diminishing in the world by denial and misrepresentation, through godless education.

ii. Hence the false principles of life and conduct so prevalent, social disturbances and revolutions...

iii. Necessity therefore of knowing thoroughly this article, so to

a. Resist infidelity, which often springs from ignorance.

b. Answer difficulties, raised against the Church's teaching.

c. Strengthen our own devotion, of which the true source is dogma.

iv. Gratitude to God for a revelation, the source of so many blessings, temporal as well as eternal.

THE THIRD ARTICLE.

Carr xiii.—C.C.T. i., iv.—Gbs. i. 63.—Pwr. i. 275.—Gme. ii. 176.—Guill. i. 277.—Sinc. i. 78.—Prson. 230.—Dev. 134.

i. The second article shews who Our Lord is, and why He came on earth.

ii. This third article tells us how, when, and where He came.

47. What is the third article of the Creed?—The third article of the Creed is "Who was conceived by the Holy Ghost, born of the Virgin Mary."

Who:

i. This relative carries back to the previous article.

ii. It tells us that He who is born is Jesus Christ Himself.

iii. The same pronoun embraces also the following article.

Was conceived:

i. Not like the rest of mankind, from the seed of man: but,

ii. In a manner transcending the whole order of nature: viz.:

By the Holy Ghost:

i. Overshadowing Mary.

ii. A mystery we must adore.

iii. Without wishing curiously to scrutinize.

Which can hardly be without danger.

Virgin Mary:

i. His mother, according to the Flesh.

ii. If the Mother of Him who is God, therefore the Mother of God.

48. What does the third article mean?—The third article means that God the Son took a Body and Soul like ours, in the womb of the Blessed Virgin Mary, by the power of the Holy Ghost.

Our Lord took a body and soul like ours:

(p. 77).

i. He became man like us, having

a. A body, with all its senses:

b. A soul, with all its faculties:

c. Like ours in all things, sin only excepted.

ii. In the same instant, was perfect God, and perfect man.

The rolling rock. *A. 127.*

In the womb of Mary:

i. At the moment she gave Her consent to the angel's message:

"Be it done to me according to Thy word." *Lke. i. 38.*

ii. On the Feast of the Annunciation, Lady Day, Mrch. 25.

Anniversary of the creation of man, a Friday.

iii. Probably at midnight:

"While the night was in the midst of its course. Thy Almighty Word leapt down from Heaven."

Wisd. xviii. 14.

iv. In a house at Nazareth, where Mary was praying for the coming of the Messiah.

The house of Loretto. *A. 110.*

Litany of Loretto (used there first).

Mary remaining a Virgin: dogma of faith:

i. *Before the Birth:* *Cl. of Lateran, can. 3.*

a. Prophecy of Isaias recognized among the Jews, and urged by *S. Matthew i. 23.*

"Behold a virgin shall conceive and bear a son."

Is. vii. 14

b. Mary's vow and the angel's promise: *Lke. i. 34.*

c. Joseph's trouble and the angel's assurance:

Mth. i. 19.

ii. *At the Birth:*

a. The Prophecy:

"A virgin shall bear a son." *Is. vii. 14.*

Birth from a virgin miraculous, like the Resurrection from the closed tomb.

b. The fact:

"And he knew her not till she brought forth." *Mth. i. 25.*

Rays of light pass, without injuring it, through the substance of glass.

iii. *After the Birth:*

a. Tradition of Fathers and holy writers.

They style Her, in honour, the Virgin Mary, Ever Virgin.

b. The honour of the Blessed Trinity and of Mary demand it *after*, as much as *at*, the nativity.

By power of the Holy Ghost:

i. Not exclusively: for, in works *ad extra* all the three Divine Persons co-operate.

ii. Adorning the soul of Mary with every grace and beauty.

iii. Forming the body and soul of Jesus Christ.

iv. Uniting the divinity of the Word to the humanity, at the moment of the formation of the body.

v. Incarnation thus attributed to the Holy Ghost, because:

a. It is a work of divine love:

b. It is a work of divine grace:

c. It is the source of all sanctity:

Love, grace, sanctification of souls are all attributed to the Holy Ghost.

Mysteries of our Lord's Conception and Nativity foreshadowed:

i. The burning bush: *Ex. iii. 2.*

ii. The budding of Aaron's rod alone: *Numb. xvii. 8.*

iii. The gate of the sanctuary shut: *Ezech. xliv. 2.*

iv. The stone cut from the mountain and filling the earth: *Dan. ii. 34.*

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49. Had Jesus Christ any Father on earth?—Jesus Christ had no Father on earth: St. Joseph was only His Guardian or Foster-Father.

No Father on earth:

i. The conception of Our Lord was the miraculous work of the Holy Ghost (p. 98).

ii. Man had no share therein.

St. Joseph:

i. Foreshadowed in the Old Law.
The patriarch Joseph: *Gen. xxxix.*

ii. Model of sanctity and holiness.
"Joseph being a just man." *Mth. i. 19.*

iii. Model of the working man.
He laboured as a carpenter.

iv. Model of those in office and position.
As head of the Holy Family.

v. Model of the interior life.
a. Always in the company of the Saint of Saints.
b. Practising all virtues: faith, patience, purity, etc.

vi. Patron of a happy death.
He died in the arms of Jesus and Mary.

vii. Powerful protector of the Faithful.
Confidence of S. Teresa. *A. 128.*

viii. Honoured by the Church:

a. Every Wednesday.

b. Month of March.

c. Mrch. 19: Chief Feast.

d. Third Sunday after Easter: The Patronage.

Guardian: and protector

i. In the wants of life.

Working at Nazareth; in Egypt.

ii. In dangers and trials, e.g:

In the flight to Egypt: the return journey.

Foster-Father:

i. Taking the place of a father.

ii. Whom the divine Child loved and obeyed as a father.

iii. Yet the Blessed Virgin calls him father.

"Thy father and I have sought Thee." *Lke. ii. 48.*

Union of Mary and Joseph: *Petitalot i. 160.*

i. *True marriage: Sum. iii. 29, 2.*

"Joseph, the husband of Mary." *Mth. i. 16.*

"Joseph, her husband." *Mth. i. 19.*

"A virgin espoused to a man whose name was Joseph." *Lke. i. 27.*

The Church celebrates a feast of the Espousals B.V.M. Jan. 23.

ii. *Most befitting:*

a. To protect the honour of Mary.

b. To protect the honour of Jesus Christ Himself.

Jesus was called Son of Joseph: *Lke. iv. 22; Jn. i. 45.*

c. Mary was to be the model of all states in life:

Child: wife: mother and widow: *Gme. iv. 149.*

d. That Mary and the child might have protection and support.

e. To conceal from the devil the birth of Jesus from a virgin.

iii. *Most pure and holy:*

a. Mary and Joseph had made a vow of virginity.

b. The vow of each known to the other by revelation.

c. Example followed by others, e.g:

SS. Cecily and Valerian: Nov. 22.

S. Edward the Confessor and Editha: Oct. 13.

Emperor Henry II. and Cunegunda.

Lessons:

i. Confidence in the power of S. Joseph.

ii. Trust in his love.

iii. Imitation in one's state of life.

iv. Invocation in trials, and especially in death.

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50. Where was our Saviour born?—Our Saviour was born in a stable at Bethleem.

In a Stable:

"There was no room for them in the inn." *Lke. ii. 7.*

i. Not born in a palace, as He might have chosen.

ii. Nor in comfort and wealth.

iii. But in a cave near the gates of the city.

The stable of Bethleem. *A. 129.*

iv. Laid in a manger:

Preserved in S. Mary Major's, Rome. *A. 130.*

v. Tradition says an ox and an ass were also in the cave.

vi. Church built over the grotto:

Thirty-five lamps burn over the birth-place of our Lord.

vii. Angels announce the birth to shepherds: *Lke. ii. 9.*

viii. The shepherds go over to Bethleem: *Lke. ii. 15.*

a. S. Matthias one of them, according to tradition.

b. Others became disciples of Our Lord.

c. First called to Him, because

1. Poor and humble, therefore pleasing to Him.
2. They followed the pastoral life of the patriarchs.
3. Christ Himself was to be a shepherd of souls.
4. Christ was a lamb, to be offered for man's redemption.

ix. The circumcision, on the eighth day (II. 101).

x. The star and the magi (II. 102).

xi. The flight into Egypt, and return to Nazareth.

Incidents of the way. *A. 131. Faber's "Foot of the Cross," 2nd dolour.*

At Bethleem:

"Thou, Bethleem, art a little one among the thousands of Juda; out of thee shall He come forth unto Me, that is to be the ruler in Israel." *Mich. v. 2.*

i. Means "House of Bread."

Jesus Christ is the "Bread of life:" *Jn. vi. 35.*

ii. City of Judea, with about 4,000 inhabitants, some 70 miles from Nazareth.

iii. Emperor Augustus decrees the census of his people: *Lke. ii. 1.*

a. Hence Mary and Joseph, of the royal race of David, betake themselves to Bethleem, the city of David, in spite of difficulties and dangers.

The Virgin's tree. *A. 132.*

b. Thus did God bring about the fulfilment of the prophecy of Micheas, made 758 years before.

Lessons:

i. Admire the Providence of God, accomplishing His designs, even through the folly or vanity of men.

ii. Love of God for man, unable to save himself.

S. Vincent in chains: Jly. 19. *A. 133.*

The lion and the lamb. *A. 134.*

iii. Our Lord, in His birth, example of:

a. Humility: rejected by the great and rich of Bethleem.

S. Antony's surprise. *A. 135.*

Satan hates humility. *A. 136.*

b. Poverty: deprived of the simplest comforts.

c. Mortification: pain from the weather, the hard crib, etc.

d. Contempt of earthly things.

iv. Example of Mary and Joseph.

Ready obedience to the Emperor's decree.

v. Devotion to the Holy Family. *A. 137.*

vi. Open your heart to receive Him, and do not imitate the inns of Bethleem.

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51. On what day was our Saviour born?—Our Saviour was born on Christmas Day.

Christmas Day: (II. 100.)

i. Day of Christ's Mass.

ii. December 25th, a Sunday, A.M. 5199; A.U. 752. *Gme. iv. 282. n.*

iii. The Christian era dates from this.

iv. Three Masses allowed to each priest, to honour our Lord's

a. Eternal birth, from the Father, in eternity.

b. Temporal birth, from His Mother, in time.

c. Spiritual birth, into our souls, by grace.

v. The Gospel is taken from

a. S. John i.: eternal birth of Our Lord.

b. S. Luke ii.: temporal birth of Our Lord.

vi. If Christmas falls on Friday, flesh meat is allowed.

Social Advantages of the third article: *Gme. ii. 182.*

i. *A Holy Conception:* model idea, changing the old ideas of the relations and duties of married persons, ennobling and sanctifying the family.

ii. *An infant God:* He alone banished the brutal right to kill, abandon, sell, or illtreat the child, as customary among pagan nations.

iii. *A Virgin Mother:* to these words, woman owes her enfranchisement.

Consider the condition of woman among ancient or modern pagans, or among those who lose their Christianity.

iv. Man, seeing how God honoured woman in Mary, how holy, how useful in Mary, began to respect her, and she found again her moral dignity and devoted herself to the welfare of society.

Such the effects of the teaching of this third article: how can we remain without mind to understand, or heart to love?

THE FOURTH ARTICLE.

Carr xiv.—C.C.T. i., v.—Gbs. i. 71.—Pwr. i. 318.—Gme. ii. 85, 183.—Guill. i. 308.—Sinc. i. 83.—Prson. 264.—Dev. 159.

i. No notice in the Gospels of Our Lord's life between His Birth and His Passion.

Except the incident of His loss in the Temple: *Lke. ii.*

ii. Our Lord lived to be our example in many virtues.

iii. But He came chiefly to redeem us, by His Passion and Death.

These are treated of in the present article.

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52. What is the fourth article of the Creed?—The fourth article of the Creed is "Suffered under Pontius Pilate, was crucified, dead, and buried."

Suffered:

i. Our Lord was always the "man of sorrows, acquainted with infirmity": *Is. liii. 3.*

ii. Though chiefly in His Passion, He suffered also throughout His life, e.g:

a. In His *body:* from

1. Hunger:
   - The forty days' fast: *Lke. iv. 2.*
   - At Bethania: *Mrk. xi. 12.*
2. Thirst:
   - At the well: *Jn. iv. 7.*
   - On the Cross: *Jn. xix. 28.*
3. Want:
   - In the manger: *Lke. ii. 7.*
   - Miracle, in order to pay the tax: *Mth. xvii. 26.*
4. Weariness:
   - By the well: *Jn. iv. 6.*
   - In the boat: *Mrk. iv. 38.*
5. Exposure:
   - Not having whereon to lay His head: *Mth. viii. 20.*
   - On the mountain at night: *Lke. xxi. 37.*

b. In His *soul:* from

1. Temptations:

Suggestion of the devil that He should change stones into bread: *Lke. iv. 3.*

2. Contact with sin:

Enduring opposition from sinners: *Hebr. xii. 3.*

3. Contact with suffering:

Taking our infirmities, and bearing our diseases: *Is. liii. 4.*

Weeping over Jerusalem: *Lke. xix. 41.*

Weeping at the death of Lazarus: *Jn. xi. 35.*

4. Unkindness and ingratitude:

One Apostle betrayed Him: *Lke. xxii. 48.*

Another denied Him: *Lke. xxii. 57.*

All forsook Him: *Mrk. xiv. 50.*

Pontius Pilate:

i. Roman Governor of Judea, A.D. 27-37.

ii. Named here:

a. That the knowledge of Our Lord's sufferings might be better ascertained: *1 Tim. vi. 13.*

b. To show the fulfilment of His prediction:

"They shall deliver Him to the Gentiles . . . to be crucified." *Mth. xx. 19.*

c. To show also He was truly the Messiah:

He died when the sceptre passed from Juda: *Gen. xlix. 10.*

d. To remind us of Our Lord's innocence:

1. "Pilate saith: I find no cause in Him." *Jn. xviii. 38.*

2. Pilate sent Him to Herod, to be free of Him: *Lke. xxiii. 7.*

3. He made an offer to release him: *Luke. xxiii. 20.*

4. He tried to make scourging take the place of death: *Luke. xxiii. 16.*

e. To account for the manner of His death:

Crucifixion was a Roman form of punishment, not Jewish.

iii. Tyrannical and unjust man, hated and feared by all.

iv. Wanting in moral courage:

Acknowledging Our Lord's innocence, yet condemning Him.

v. Finally deposed, and banished into Gaul, where he committed suicide.

Was crucified: (details in next Q.)

i. Most painful and ignominious form of death.

ii. Punishment forbidden by the first Christian Emperor, for the future.

iii. Chosen by Our Redeemer:

a. To fulfil the prophecies and types of the Messiah:

"They have dug My hands and feet." *Ps. xxi. 17.*

"They shall look upon Me whom they have pierced." *Zach. xii. 10.*

The brazen serpent healing those who looked on it: *Numb. xxi. 9.*

b. That death, which came of the forbidden tree, might be overcome by the fruit of the tree of the Cross.

c. That His death might be the more incontestible, and hence also His Resurrection.

d. That our gratitude might be the more lively, in proportion as His death was the more cruel and ignominious.

Dead:

i. Separation of soul from body, as in all men.

ii. Not separation of the divinity from either body or soul.

iii. Because of hypostatical union, even the lifeless body on the Cross, or in the tomb, was worthy of the highest form of adoration.

Buried:

i. Taken from the Cross by Joseph of Arimathea:
Mth. xxvii. 59.

ii. Wrapped in a winding sheet with spices, according to the custom of the Jews, (and also of the early Christians).

iii. Laid in a new sepulchre in the garden.
Earth from the Holy Sepulchre. *A. 138.*

iv. An assurance of Our Lord's death.
Men are not laid in the earth before they die.

v. An assurance of His Resurrection.
There cannot be true resurrection without true dissolution.

vi. Stone rolled against the sepulchre and duly sealed:
Mth. xxvii. 66.
Hence the Resurrection the more apparent.

vii. A lesson as to the right disposal of the dead.
a. Cremation common among the Greeks and Romans.
b. As Christianity spread, cremation ceased.
c. Cremation advocated again by Freemasonry, out of opposition to the Church.

53. What were the chief sufferings of Christ?—The chief sufferings of Christ were—*first*, His agony and His sweat of Blood in the Garden; *secondly*, His being scourged at the pillar, and crowned with thorns; and *thirdly*, His carrying His cross, His crucifixion, and His death between two thieves.

Chief sufferings:

i. Not the only sufferings, for Our Lord suffered all through life (p. 106).

ii. But, the most intense and ignominious of all.

iii. Forming the five sorrowful mysteries of the Rosary.

An epitome of the suffering life of Christ.

iv. Constituting what is known as "The Passion of Our Lord."

I. The agony and sweat of Blood: the first sorrowful mystery: *A Lap. in Mth. xxvi. 39.*

i. In the garden of Gethsemani, at the foot of Mount Olivet.

Adam sinned in a garden: Our Lord repairs the evil in a garden.

ii. Peter, James and John accompany Him thither.

They had, on a previous occasion, witnessed the transfiguration: *Mth. xvii.*

iii. Our Lord kneels and becomes sorrowful unto death:

a. Because of the sins of men.

b. Because of His love for man and His Father.

c. Because of His approaching sufferings.

iv. Hence His oft repeated prayer:

"Father, if it be possible, let this chalice pass from Me." *Mth. xxvi. 39.*

(The human will shrinking from suffering, as with all men).

"Nevertheless, not as I will, but as thou wilt!"

(The human will ever subject to the divine).

v. He finds the Apostles sleeping and gently reproves them:

"Watch ye and pray that ye enter not into temptation." *Mth. xxvi. 41.*

Because they neglected prayer, they fell away.

vi. The mysterious sweat of Blood: occasioned by

a. The struggle between the God-man and death.

b. The struggle between the beatific vision and the mental darkness.

c. The struggle between soul and body, soon to separate in death.

vii. An angel appears to comfort and strengthen Our Lord: *Lke. xxii. 43.*

viii. Judas meanwhile is arranging for the betrayal.

a. "Hail Rabbi," and the kiss: *Mth. xxvi. 49.*

b. Jesus is seized, and taken to the High Priest: *Mth. xxvi. 57.*

c. Remorse and suicide of Judas: *Mat. xxvii. 5.*

Lessons:

i. In the first sorrowful mystery, ask the spirit of prayer:

a. No man exposed to great temptation can triumph without grace.

b. Grace given to those who seek it in prayer.

ii. If we receive favours from God, we may expect also a share in His sufferings.

iii. Pray in time of temptation, suffering, or trial of any kind.

iv. Resignation in all things to the divine will.

v. Guard against the predominant passion:

One single passion can ruin a soul, as avarice did Judas.

vi. Yet, however great or numerous our sins, pardon will be given, if we rightly seek it.

II. **Scourging at the Pillar:** second sorrowful mystery: *Mth. xxvii. 26.*

i. To expiate our sins of the flesh.

Impurity, immortification, and love of ease.

ii. Foretold by the prophets:

"I have been scourged all the day." *Ps. lxxii. 14.*

"The wicked have wrought upon my back." *Ps. cxxviii. 3.*

"We have seen Him and there was no sightliness." *Is. liii. 2.*

"From the sole of the foot to the top of the head, there is no soundness therein; wounds and bruises and swelling sores." *Is. i. 6.*

iii. Pilate, hoping to satisfy the Jews, had Jesus scourged, rather than condemn Him?

a. If Jesus was worthy of death, why not condemn Him?

b. If not, why scourge Him instead?

iv. Form of punishment reserved only to the worst of criminals:

So ignominious that a Roman citizen could not be subjected to it.

v. Inflicted with rods, or with thongs of leather.

vi. Violence of the soldiery, bribed by the Scribes and Pharisees.

a. Revelations say Our Lord received over 5,000 stripes.

(The Jewish law allowed 39 only).

b. His divine power alone could sustain Our Lord's life.

vii. Column of the flagellation, preserved in S. Praxedes', Rome.

viii. This scourging became the origin of taking the discipline.

ix. Our Lord condemned to death.

Text of the sentence. *A. 139.*

Lessons:

i. In the second sorrowful mystery, ask the spirit of mortification.

ii. Obedience to conscience, without wavering or human respect.

iii. Penance, to atone for the sins of the flesh.

III. Crowning with thorns: third sorrowful mystery: *Mth. xxvii. 29.*

"See King Solomon in the diadem wherewith his mother crowned him." *Cant. iii. 11.*

i. To expiate our sins of thought.

Impurity, vanity, revenge, etc.

ii. The soldiers took this upon themselves, for Our Lord was not condemned to be thus treated.

iii. They also put on Him a cloak, and gave Him a reed into His hand, saying: "Hail, King of the Jews!"

iv. Thorns very hard and long in Palestine.

The crown contained 72 of them.

v. Intensity of pain caused in the head.

vi. Some of the thorns preserved in Rome, but most of the crown, in Paris, obtained by S. Louis in 13th century. *A. 140.*

vii. Origin of the tonsure, worn by clerics.

Lessons:

i. In the third sorrowful mystery, beg the gift of fortitude and courage.

ii. Banish all evil thoughts from the mind, knowing what Our Lord suffered for them.

iii. Avoid all vanity in adorning the head.

iv. Accept the thorns that grow along the path to Heaven.

S. Catherine of Siena and the two crowns. *A. 141.*
Godfrey de Bouillon in Jerusalem. *A. 142.*

v. Three thorns bring sorrow on earth:
  a. The thorn of *temptation* torments the soul and is dangerous.
  b. The thorn of *sin* is cruel and pierces the heart.
  c. The thorn of *penance* afflicts the body, but is healthful.

IV. Carrying the Cross: fourth sorrowful mystery: *Jn. xix. 17.*

i. Typified by Isaac bearing the wood of sacrifice: *Gen. xxii. 6.*

ii. Heavy, rough cross, laid upon the shoulders of Jesus.
  a. Probably the Latin Cross, †, in two pieces, some 15 and 7 feet long.
  b. Of oak, abundant in the country.

iii. Feasts of the Cross:
  The Invention: May 3.
  The Exaltation: Spt. 14.

iv. From Pilate's tribunal to Calvary, about a mile.

v. Various incidents of the journey constitute the Way of the Cross.
  Devotion most richly indulgenced.

vi. The title, giving the reason of a criminal's death, carried before him:
  a. Our Lord's title written by Pilate: I.N.R.I.: *Jn. xix. 19.*
  b. Written backwards in three languages: Hebrew, Greek, and Latin.
    1. The three languages of Religion, Intellect and Empire.

2. The three languages still used in the Mass.

c. Title preserved in the Church of the Holy Cross of Jerusalem, in Rome.

vii. The Cross discovered by S. Helena in the 4th century: Augt. 18.

Relics of the Cross all over the world.

Lessons:

i. In the fourth sorrowful mystery, pray for patience in bearing the cross.

(Trials, temptations, sickness, etc.)

ii. Imitate Our Lord's journey by making "The Stations."

iii. The way of the Cross (suffering) the only way to Heaven.

"If any man will come after Me . . . let him take up his cross and follow Me." *Mth. xvi. 24.*

Examples of Apostles, Martyrs, etc.

"To suffer or to die," prayer of S. Teresa: Oct. 15.

V. Crucifixion and death of Christ: fifth sorrowful mystery: *Mth. xxvii. 38, 50.*

i. Typified by the brazen serpent: *Numb. xxi. 9; Jn. iii. 14.*

ii. The work of crucifixion:

Cruelty and roughness of the executioners.

iii. Nails and spear and hammers: the Five Wounds.

iv. Excruciating pain of nails passing through hands and feet . . . .

v. Our Lord's back on Jerusalem, His face towards Rome!

vi. Two thieves crucified with Him.

Conversion of Dimas, the good thief.

Faber's "Foot of the Cross," 2nd dol.

vii. Three hours' agony, 12 to 3 p.m.

a. The gall and vinegar.

b. The mockery and insults of the crowd.

c. The intensity of suffering.

viii. The seven words on the Cross:

Represented by seven petitions of the Pater in the Mass.

1st: "Father, forgive them." *Lke. xxiii. 34.*

2nd: "This day thou shalt be with Me in Paradise." *Lke. xxiii. 43.*

3rd: "Behold thy son: behold thy mother." *Jn. xix. 26, 27.*

4th: "Eli, Eli, lamma sabacthani?" *Mth. xxvii. 46.*

5th: "I thirst." *Jn. xix. 28.*

6th: "It is consummated." *Jn. xix. 30.*

7th: "Father, into Thy hands I commend My spirit." *Lke. xxiii. 46.*

ix. Christ died about 3 p.m. in 33rd year of His age.

On Mrch. 25, anniversary of the creation of man, and of the Annunciation.

x. The Death of Christ completed the work of our Redemption.

Opening of His side by Longinus: *Jn. xix. 34.*

xi. Some of the wonders that accompanied the death of Christ:

a. Darkness on the earth from the sixth to the ninth hour: *Lke. xxiii. 44.*

"The sun shall go down at mid-day, and I will make the earth dark in the day of light." *Amos. viii. 9.*

1. Physical darkness thrice spoken of in Scripture:

Darkness on the face of the deep: *Gen. i. 2.*

Three days' darkness in Egypt: *Ex. x. 22.*

Darkness at the Crucifixion: *Lke. xxiii. 44.*

2. Not an ordinary eclipse of the sun, because

α. The moon was then at the full.

β. Such eclipse can last but eight minutes at most.

γ. State archives and astronomical tables show there was no such eclipse of the sun that year.

3. Attestation of the Deicide!

b. The Veil of the Temple was rent in two: *Mth. xxvii. 51.*

1. Showing the ceremonies of the Old Law in the Temple were ended: and

2. Signifying Christ opens to man the way to Heaven.

c. The earth quaked and the rocks were rent: *Mth. xxvii. 51.*

1. Rock of Calvary rent against the vein. A naturalist's conversion. *A. 143.*

2. Earthquake felt far and wide, doing great damage.

These and other marvels prove the divinity of Christ: would they have happened at the death of an ordinary man?

Conversion of the Centurion: *Mth. xxvii. 54.*

Lessons:

i. In the fifth sorrowful mystery, ask for the spirit of self-sacrifice: for God, your neighbour, and your own soul.

ii. Favourite subject of meditation with the Saints. The priest's mirror. *A. 144.*

iii. Meditation on the Crucifixion, a powerful means to obtain contrition.

The devil's picture. *A. 145.*

iv. Powerful also to enable us to pardon injuries, and bear all trials.

The red crosses of Louis XII. *A. 146.*

S. John Gualbert and his enemy: Jly. 12. *A. 147.*

The young postulant. *A. 148.*

v. Avoid sin which crucifies again the Son of God: *Hebr. vi. 6.*

vi. Have a crucifix in the house and honour it.

Book of S. Bonaventure: Jly. 14. *A. 149.*

vii. Devotion to the Five Wounds.

Stigmata of S. Francis of Assisi: Oct 4.

Stigmata of S. Catherine of Siena: Apl. 30.

viii. Reflect on the Seven Words, and the lessons they teach.

ix. Compassionate the Dolours of Mary, at the foot of the Cross.

x. We also shall die:

Have the Cross of Jesus near us.

Invoke His holy name.

"Father, into Thy hands I commend My spirit."

54. What are the chief sufferings of Our Lord called?—The chief sufferings of Our Lord are called the Passion of Jesus Christ.

Passion of Jesus Christ:

i. Includes Our Lord's chief sufferings only (p. 110).

ii. Meditation on the Passion

a. Most fruitful to souls, reviving their fervour.

b. Most useful for obtaining contrition for sin.

S. Teresa: Oct. 15.

S. Dominic: Augt. 4.

c. Encouraged by the Church:

1. Every Friday.
2. Lent and Passiontide.
3. Feasts of the Cross and the Passion.
4. Devotions of the Stations.
5. Cross on the Altar, Churches, etc.

d. Practised by the Saints:

S. Francis of Assisi and the Stigmata: Spt. 17.
S. Casimir of Poland: Mrch. 4.
S. Paul of the Cross: Apl. 28.
S. Catherine of Genoa: Spt. 14.

e. Calms the passions:

The three pictures. *A. 150.*

iii. To meditate profitably, well to ask:

a. Who suffered?

Jesus Christ, God and man, Innocence itself.

b. What did He suffer.

1. Excruciating pains and torments.
2. Shameful insults and outrages.
3. Abandonment by all.
4. Anguish of soul.

c. Why did He suffer?

1. To expiate the sins of men, and thus
2. To redeem them from the devil and hell.

d. By whom did He suffer?

1. Not at the hand of strangers, or enemies:
2. But by those He had loved, His own people, the Jews:

Their deliverance from Egypt: *Ex. xiv.*
Their passage of the Red Sea: *Ex. xiv. 22.*
Manna in the Desert: *Ex. xvi.*
Miracles of every kind in their midst.

3. By us who have received so many graces.

iv. Congregation of the PASSIONISTS:

a. Founded 1721 by S. Paul of the Cross: Apl. 28.

1. To mediate on Our Lord's sufferings.
2. To give missions.
3. To preach love and devotion to the Passion (fourth vow).

b. Severity of their rule of life.

c. Named from their love of the Passion.

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55. Why did Our Saviour suffer?—Our Saviour suffered to atone for our sins, and to purchase for us eternal life.

I. To atone for our sins: (p. 88).

i. Sin is an offence against the infinite God.

ii. Man is but a finite and limited being.

iii. Thus not the merits of all the Saints could atone for sin.

"No brother can redeem, nor shall man redeem."
Ps. xlviii. 8.

iv. Therefore Our Saviour suffered to atone for sin.

Being God and man, His sufferings have an infinite value.

II. To purchase eternal life:

i. The gates of Heaven were closed by sin.

ii. Man, again, is but a finite being.

iii. Thus all his efforts together could never re-open them.

iv. Therefore did Our Lord in His mercy suffer to that end.

Our Saviour's sufferings:

i. Not necessary to the extent to which He endured them.

His every act was of infinite value, and could redeem a thousand worlds.

ii. Borne to such a degree and intensity:

a. To give greater honour to the Father.

b. To prove the depth of His love for us.

c. To show His infinite hatred of sin.

d. To inspire us with a greater horror of sin.

e. To teach us to make atonement for sin.

f. To encourage us to suffer and even die for Him.

iii. Made pain and death light and welcome to the Saints.

"I, if I be lifted up from the earth, will draw all things to Myself." *Jn. xii. 32.*

S. Andrew and his Cross: Nov. 30. *A. 151.*

S. Peter crucified head downwards: June 29. *A. 152.*

S. Laurence, on the gridiron: Augt. 10.

S. Lidwina, in her sufferings: Apl. 14.

The Martyrs of Japan. *A. 153.*

Lessons:

i. Our sins are the real cause of Our Saviour's sufferings.

ii. We also, like Him, should suffer for sins committed.

iii. The more we do so here, the less shall we suffer hereafter.

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56. Why is Jesus Christ called our Redeemer?—Jesus Christ is called our Redeemer because His Precious Blood is the price by which we were ransomed.

Redeemer:

i. From *sin:*

"Who washed us from our sins in His own Blood."

ii. From the *devil:* *Apoc. i. 5.*

"That through death, He might destroy . . . the devil."

iii. From *damnation:* *Hebr. ii. 14.*

"Unto the purchasing of salvation by Our Lord Jesus Christ." *1. Thess. v. 9.*

iv. As *King:*

a. In the kingdom of the soul, bestowing all graces.

b. In the kingdom of the Church extending everywhere.

c. In the kingdom of Heaven being filled.

v. As *Priest:*

a. Satisfying God by the sacrifice of Calvary and the Mass.

b. Interceding in our behalf with God.

c. Gaining all necessary graces for men.

vi. As *Prophet:*

a. Teaching God's Word.

b. Repairing in man

1. Ignorance, by faith.
2. Weakness, by hope.
3. Concupiscence, by charity.

c. Showing the path to Heaven.

vii. Of each and all of us:

"The Son of Man is come . . . a redemption for many." *Mrk. x. 45.*

"Who gave Himself a redemption for all." *1 Tim. ii. 6.*

"The Son of God loved me and delivered Himself for me." *Gal. ii. 20.*

viii. Congregation of Our Holy Redeemer (REDEMPTORISTS):

a. Instituted in 1732, by S. Alphonsus: Augt. 2.

b. Objects, same as those of the Passionists.

c. Named from Our Blessed Redeemer.

His Precious Blood:

i. The price of our ransom.

"You are bought with a great price." *1 Cor. vi. 20.*

ii. Typified by the blood of the lamb in Egypt: *Ex. xii. 7.*

iii. Offered not only for Adam's sin, but for the sins of all men.

iv. Shed in Our Redeemer's Passion and Death.
v. Applied to our souls by the Sacraments.
vi. Feast:
a. First Sunday in July.
b. The month of July.
c. Friday before Passion Sunday.

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57. On what day did our Saviour die?—Our Saviour died on Good Friday. (*Gme. iv. 363*).

Good Friday:

i. March 25th, A.D. 32.
ii. English, the only language in which it is called Good.
a. No other day in the year brought us so much good.
b. In other languages called Holy Friday, Great Friday, etc.
iii. Our Saviour died about 3 p.m. (p. 115).
iv. This day's Liturgy
a. Quite confused, denoting the Church's grief.
b. Offers prayers for all men, even the enemies of the Church, since Christ on this day died for all.
c. Contains the "Adoration of the Cross."
Not idolatry: Abraham *adored* the angels: *Gen. xviii. 2.*
v. Friday abstinence observed in honour of Our Lord's death.
Christmas Day, falling on Friday, the only exception.

Lessons:

i. Day for prayer, meditation, penance: (not holiday making).
a. Introduced as such by the Apostles themselves.
b. Sanctioned by the practice of long ages.
Attend the services of the Church, (though not of obligation).

iii. Reflect on the work of sin, and beg contrition and sorrow.

iv. Make the Stations of the Cross.

v. Devotion to the Three Hours' Agony.

vi. Prayer for all sinners, since Christ died for all.

vii. Pardon and forgiveness of injuries: "Father, forgive them!"

S. John Gualbert and his enemy, on Good Friday. *A. 147.*

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58. Where did Our Saviour die?—Our Saviour died on Mount Calvary.

Mount Calvary:

i. A rising ground just outside Jerusalem.

ii. Golgotha, or Calvary, means a skull.

iii. According to tradition, the burial place of Adam.

Hence the skull and cross-bones, often found on the crucifix.

iv. The true Cross discovered here by S. Helena: Aug. 18.

v. Church of the Holy Sepulchre built here by her.

vi. Place much frequented by pilgrims, from the earliest times.

THE SIGN OF THE CROSS.

Carr. xv.—Gbs. i. 83.—Pwr. i. 396.—Gme. ii. 158.—Guill. i. 634.

59. Why do we make the sign of the Cross?—We make the sign of the Cross—*first*, to put us in mind of the Blessed Trinity; and *secondly*, to remind us that God the Son died for us on the Cross.

Sign of the Cross:

i. Motives for making it.

a. To remind us of the Blessed Trinity (next Q.)

b. To remind us that God the Son died on the Cross (p. 129).

c. To revive our *faith:* belief in

1. The Unity and Trinity of God.
2. The Incarnation and Redemption.

d. To strengthen our *hope:*

1. A memorial that all blessings come through the Cross.
2. Fostering a habit of seeking aid through the Cross.

e. To nourish our *charity:* symbol of

1. Fortitude in soldiers of Christ.
2. Patience, in disciples of Christ.

ii. Use of this sign:

a. From the days of the Apostles. *A. 154.*

b. In public worship, e.g:

1. Made some 50 times during the Holy Sacrifice.
2. At the beginning and end and during the Divine Office.
3. In all blessings by Bishops and Priests.
4. In the administration of the Sacraments: e.g:
   14 times in Baptism.
   17 times in Extreme Unction.
5. On everything blessed for the service of God, e.g:
   Altars, linen, holy water, etc.

c. In personal devotions:

1. Morning and evening, to seek God's protection day and night.
2. Before and after prayer, against distractions.

3. Before and after meals, against excess and danger.

S. Benedict and the poisoned cup. *A. 155.*

Only sots and animals take food without praying.

Even the pagans used prayer at meals.

4. In dangers of soul: temptations, occasions of sin, etc.

The devil fears the cross, for by it he was overcome.

S. Antony and his temptations. *A. 156.*

5. In dangers of body: storm, sickness, travel.

S. Tiburtius and the fire. *A. 157.*

S. Hilarion and the flood. *A. 158.*

S. Martin and the tree. *A. 159.*

S. Dominic raising the dead: Augt. 4.

S. Roch, healing the sick: Augt. 16.

The password. *A. 160.*

The conscript. *A. 161.*

In hoc signo vinces. A. 162.

6. Before our chief actions and undertakings.

To sanctify them and obtain God's blessing.

7. Indulgences:

50 days, for making the sign of the Cross, saying the words.

100 days, for the same, when using holy water.

iii. The cross itself used in like manner:

a. On the person, as the Christian's badge.

Every society has its badge: garter, ribbon, medal.

b. In Churches, houses, private rooms.

c. On Churches, schools, religious buildings.

The ensign of the King who reigned from the Cross.

d. In Christian art.

To sanctify it and make it minister to the glory of the Cross.

e. Forbidden by Constantine, as an instrument of punishment.

iv. Power of this sign:

a. To banish the devil and work miracles.

Maximian and his omens. *A. 163.*

Julian the apostate in a temple. *A. 164.*

b. To cure disease:

Cure of a cancer. *A. 165.*

S. Bernard restored sight by it: Augt. 20.

v. Names given by the Saints *(A Lap. in Mth. xxvii. 35)*.

a. "The price of our redemption," because Christ redeemed us on it.

b. "The book of God's wisdom," because it shows

1. The greatness of His love, in dying for us.
2. The malice of sin, since the Cross alone could atone for it.
3. The misery of Hell.

If God so punished sin in His Son, how will He punish it in us!

4. The value of souls before God, costing the life of Christ.

Hence the zeal of Saints for the salvation of souls.

c. "The mirror of virtues."

1. Christ thereon practised humility, patience, forgiveness.

2. The Saints and Martyrs took courage from the Cross in trials, etc.

"(Do) according to the pattern that was shewn thee in the mount." *Ex. xxv. 40.*

Lessons:

i. Never fear to make the sign of the Cross, when required.

The young lady and officer at table. *A. 166.*

ii. Always make it with reverence and care.

Fr. Ravignan. *A. 167.*

iii. Make it on the heart, in time of temptation and trial.

The evil spirit always feels its presence.

iv. Meditation on the Cross gives courage, devotion and all virtues: e.g:

S. Paul, Ap: Jan. 25.

S. Thomas of Aquin: Mrch. 7.

S. Bonaventure: Jly. 14.

S. Augustine: Augt. 28.

S. Francis of Assisi: Oct. 4.

v. Respect also the Cross in any form.

Heraclius and the relic of the Cross. *A. 168.*

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60. In making the sign of the Cross how are we reminded of the Blessed Trinity?—In making the sign of the Cross we are reminded of the Blessed Trinity by the words, "In the name of the Father, and of the Son, and of the Holy Ghost."

The Words:

i. Taught by Our Saviour Himself to the Apostles: *Math. xxviii. 19.*

ii. Constituting part of the form of Baptism, by constant tradition of the Church.

iii. Used ever since, in making the sign of the Cross.

"In the name:

In the singular, denoting the *Unity* of nature in God.

Father, Son, Holy Ghost:"

i. In the plural, (three names) denoting the *Trinity* of persons in God.

ii. All having the same divine nature.

iii. Each being God, equal to the others in all things.

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61. In making the sign of the Cross how are we reminded that Christ died for us on the Cross?—In making the sign of the Cross we are reminded that Christ died for us on the Cross by the very form of the Cross, which we make upon ourselves.

Making the sign of the Cross:

i. With the right hand, by touching

a. The forehead: showing our belief in the Cross.

b. The breast: showing our love of the Cross.

c. The shoulders: showing our readiness to bear the Cross.

ii. Sometimes a triple Cross, with the thumb, e.g: at the Gospel:

a. On the forehead: as above.

b. On the heart: as above.

c. On the lips: showing our readiness to profess the Cross.

iii. Saying the words taught by Our Lord.

Sign of the Cross among Orientals. *A. 169.*

iv. Thus made, the sign of the Cross is a sacramental (II. 136).

Recalls the death of Christ:

As a picture or photograph recalls a person absent.

As a wreck reminds us of those that were wrecked.

Social advantages of the Fourth Article. *Gme. ii. 188.*

i. God suffering, and pardoning man, is a dogma which
   a. Changes the relations of man to God and to his fellowmen :
   b. Gives confidence in God, hope of pardon, joy in sorrow and even death.
   c. Teaches the law of charity, made practicable by the unction of the Cross.

ii. God dying for man is
   a. A model to kings, of self-sacrifice for their people :
   b. A model to nations, of obedience to their rulers : Christian societies founded on this spirit of mutual sacrifice are miracles of strength and duration.

iii. God dying for man, makes hatred, rancour and revenge to be crimes, from virtues that they were among the pagans, and still are among those that have lost their Catholic instincts.

iv. Words may not tell, but the heart will feel, the benefits which this fourth article brings to man !

THE FIFTH ARTICLE.

Carr xvi.—C.C.T. i., vi.—Gbs. i. 87.—Pwr. i. 346.—Gme. ii. 189.—Guill. i. 337.—Sinc. i. 85.—Prson. 326.—Dev. 204.

The fifth article contains two distinct parts, giving

i. The history of Our Lord in the tomb :
   a. Not found in the Creed till about the year 400

b. Yet always received by the Church, e.g:

"He preached to those spirits that were in prison." *1 Pet. iii. 19.*

ii. The history of His Resurrection from the dead:

"Thou wilt not leave My soul in Hell." *Acts ii. 27.*

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62. What is the fifth article of the Creed?—The fifth article of the Creed is "He descended into Hell; the third day He rose again from the dead."

He descended: Scripture represents

i. Heaven above: ascending.

ii. Rest of the next world, below; descending.

Into Hell: Hell signifies four distinct regions of the lower world:

i. *Hell*, place of eternal torments, for the devils and the damned.

ii. *Purgatory*, place of punishment, for the purification of the just.

iii. *Paradise* of little children dying without baptism.

iv. *Limbo*, for the repose of the just dying before Christ.

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63. What do you mean by the words, "He descended into Hell?"—By the words, "He descended into Hell," I mean that, as soon as Christ was dead, His blessed Soul went down into that part of Hell called Limbo.

The Soul of Christ:

i. United ever to the Divinity.

As the body was, even in death.

ii. Impassible, from the moment of its separation from the body.

iii. Radiant with "the brightness of the Father's glory."

iv. Perfused with pure beatitude, from the intuitive vision of God.

v. Full of joy, restrained and limited till His death.

Into Hell:

i. Not the *Hell* of the damned: (p. 284).

a. They will never see God.

b. They have no comfort or hope.

c. But torments without end.

ii. Yet even they felt the influence of the soul of Christ.

a. As supreme Judge threatening them.

b. As Conqueror, terrifying the devils.

iii. But *Limbo*, home of the just dying before Christ. (next Q.)

iv. And *Purgatory*, probably:

a. Scripture says:

"I will penetrate to all the lower parts of the earth . . . and will enlighten all that hope in the Lord."
Ecclus. xxiv. 45.

b. Some think the souls were thence delivered, as by a plenary indulgence.

Motives for this visit to the souls in Limbo.

i. As *King:*

a. To proclaim His Kingdom won in Heaven, on Earth and under the Earth.

b. To claim their homage and gratitude, as citizens of the new Jerusalem.

ii. As *Priest:*

a. To show Himself in reality, hitherto seen in types and figures only.

b. Cause of salvation to all, High Priest of the living and the dead.

iii. As *Prophet:*

a. To announce the Redemption wrought through His death.

"Being put to death in the flesh, He preached to those spirits that were in prison." *1 Pet. iii. 18.*

b. To announce their approaching admission to Heaven.

The return home. *A. 170.*

Effects of this visit:

i. Applying abundantly to each the merits of His Redemption.

ii. Assigning to each His glory, as Judge of all.

iii. Bestowing on all eternal beatitude.

iv. Changing Limbo to a true paradise of bliss, by the vision of His glorious presence.

v. Leaving the holy souls in a rapture of hope and delight.

As oftentimes after Holy Communion.

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64. What do you mean by Limbo?—By Limbo I mean a place of rest, where the souls of the just, who died before Christ, were detained.

Limbo:

i. A middle place between Heaven and Hell:

Like Purgatory, but without pain.

ii. Names:

a. Limbo: word of the 13th c., meaning fringe, or borderland.

b. Abraham's bosom: symbol of rest and comfort: *Lke. xvi. 23.*

c. Paradise: "This day thou shalt be with Me in Paradise." *Lke. xxiii. 43.*

iii. Nature:

a. Place of rest, hope and happiness, for the good who died before Christ, with satisfaction perfected in Purgatory.

b. Without the enjoyment of the vision of God.

c. Countless multitudes of the saved of every age and country:

Abel, the longest there, as the first victim of death.

Adam and Eve, and the Saints of the Old Law.

Saints of the New Law: S. Joseph: the Baptist: the good thief.

d. All awaiting the Messiah, to open the gates of Heaven.

e. Thought now to be the home of unbaptized children.

f. Typified by the Cities of Refuge. *A. 171.*

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65. Why were the souls of the just detained in Limbo?—The souls of the just were detained in Limbo because they could not go up to the kingdom of Heaven till Christ had opened it for them.

Could not go to Heaven:

i. The gates of Heaven were closed by Adam's sin.

ii. None could open them, save a divine victim.

iii. 4,000 years elapsed before the Saviour of men appeared.

iv. The good, meantime, were not lost, but detained in Limbo till He came.

v. This again reminds us of the greatness of sin and its consequences.

vi. Hence realize sin and avoid it.

66. What do you mean by the words, "the third day He rose again from the dead?"—By the words, "the third day He rose again from the dead," I mean that, after Christ had been dead and buried part of three days, He raised His blessed body to life again on the third day.

Part of three days: about 36 hours, viz.:

i. The evening of the Friday on which He died.

ii. All Saturday: and,

iii. The early part of the Sunday morning.

Raised His body to life:

i. By His own power:

"His right hand hath wrought for Him salvation." *Ps. xcvii. 1.*

The Divinity ever united to both soul and body, even in death.

ii. Others also arose from the dead: *Mth. xxvii. 53.*

They, by the power of God, not by their own.

iii. Perfect resurrection, taking away all need of dying again.

The others who rose again returned to the grave.

iv. Our Lord's greatest miracle

a. Of *power:* He rose of Himself.

b. Of *goodness:* as a pledge of our resurrection.

c. Of *wisdom*, the corner-stone of Christianity.

Hence the attacks of Infidels against it.

From the dead: Resurrection is

i. Not a new creation: but

ii. A substantial change, by which that which was before, and was corrupted, is reproduced the same thing again.

Prophecies of the Resurrection:

"Thou wilt not leave my soul in hell: nor wilt Thou give Thy holy one to see corruption." *Ps. xv. 10.*

"Thou hast brought me to life, and hast brought me back again from the depths of the earth." *Ps. lxx. 20.*

"The third day He shall rise again." *Mth. xx. 19.*

"They will put Him to death, and the third day He shall rise again." *Lke. xviii. 33.*

"Destroy this temple and in three days I will raise it up." *Jn. ii. 19.*

The Jews knew all this, and hence asked Pilate to set a guard against the tomb: *Mth. xxvii. 64.*

Type of the Resurrection:

Jonas, 800 B.C., in the whale's belly: *Jon. ii. 1.*

Images of the Resurrection, in the natural world:

The spring follows winter, and all things revive.

The day follows night.

The root, dormant in winter, revives again in spring.

The butterfly born of the chrysalis of the caterpillar.

History of the Resurrection:

i. The earthquake: *Mth. xxviii. 2.*

ii. An angel rolls back the stone,

iii. And speaks to the holy women.

iv. Peter and John visit the tomb: *Jn. xx. iii.*

v. The guards report the occurrence.

Proof of the Resurrection:

Jesus Christ is truly risen, if the Apostles have not deceived, nor been deceived.

I. The Apostles were not deceived.

i. The Resurrection falls under the senses.

ii. During 40 days Our Lord many times conversed and eat with the Apostles.

iii. They at first refused belief.

iv. It was only on clear proof they did believe.

v. So convinced were they finally, that they preached it to the world and laid down their lives for it.

The Apostles were not therefore deceived.

II. The Apostles have not deceived:

i. They had no interest to do so, but, on the contrary, everything to fear

a. From God: punishment of imposture and impiety;

b. From men: contempt, persecution and punishment.

ii. They had no means to do so:

a. Timid during the Passion, and not bold now.

b. The world would never believe such an imposture.

c. Yet the world does believe the Resurrection.

d. The miracle of the Resurrection has converted the world, in spite of the passions of men.

The Apostles then have not deceived us.

Hence Jesus Christ is truly risen.

Further evidence of the Resurrection:

i. The prophecies and their fulfilment.

ii. The testimony of the angels: *Lke. xxiv. 6; Jn. xx. 12.*

iii. The testimony of the priests giving bribes to the soldiers: *Mth. xxviii. 12.*

iv. The Jewish Council did not deny it, but forbade the preaching of it: *Acts iv. 17.*

v. The apparitions of Our Lord:

a. To the Blessed Virgin:

1. According to constant tradition:

As befitting the love and gratitude of the Son, the love and fidelity of the Mother.

2. But not recorded in the Gospels:

Mary was not to preach the Resurrection, but to pray for the Church.

b. To Mary Magdalen and the holy women:

c. To the Apostles: *Mth. xxviii. 9.*

On Easter Day: *Mth. xxviii. 18.*

On the octave: *Jn. xx. 19.*

By the lake: *Jn. xxi. 1.*

At table: *Mrk. xvi. 14.*

d. To the disciples of Emmaus: *Lke. xxiv. 15.*

e. To the multitude of brethren: *1 Cor. xv. 6.*

vi. The constant tradition and teaching of the Church.

vii. The Apostles and Martyrs died in defence of it.

viii. The conversion of the world.

A rival of Christ risen: *A. 172.*

Necessity of the Resurrection: *Sum. iii. 53.*

i. To the praise of God's justice who exalts the humble: *Lke i. 52.*

Christ had humbled Himself unto death.

ii. To the perfecting of our *faith:*

"If Christ be not risen again, your faith is vain." *1 Cor. xv. 17.*

Thousands of Jews converted by it: *Acts ii. 41; iv. 4.*

iii. To the strengthening of our *hope:*

"If we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." *Rom. vi. 5.*

iv. To the modelling of the *Christian Life:*

"As Christ is risen from the dead . . . so we also may walk in newness of life . . . dead to sin, but alive unto God." *Rom. vi. 4, 11.*

Qualities of Our Lord's risen body:

i. *Impassibility*, yet retaining the marks of His wounds:

a. To be tokens of His victory.

b. To confirm the faith of His disciples.

S. Thomas and the wounds: *Jn. xx. 27.*

c. To add to the beauty of His Humanity in Heaven. So, also, in the case of the martyrs.

d. To intercede before the Father in our behalf.

e. To show the elect the price of their Redemption.

f. To show the lost the greatness of their ingratitude, and the justice of their condemnation.

ii. *Immortality :*

"Christ rising again from the dead dieth now no more: death shall have no more dominion over Him." *Rom. vi. 9.*

iii. *Subtlety*, not affected by space or matter :

Our Lord's rising again through the sealed tomb.

His appearance in the room, the doors being closed : *Jn. xx. 19.*

iv. *Brightness :*

a. As the reward of His humiliations.

b. As ever sharing the divinity, though its effects were restrained till the day of the Resurrection.

On the third day :

i. To prove His *humanity*, Our Lord delayed His resurrection, lest some should doubt He ever died.

ii. To prove His *divinity*, He hastened the resurrection, instead of delaying it indefinitely.

iii. To verify the figure of Jonas : *Mth. xii. 40.*

iv. To fulfil the prophecy He Himself had made : *Mrk. xiv. 58 ; Jn. ii. 19.*

Lessons from the Resurrection :

i. Put off the old man and put on the new : *Col. iii. 10.*

ii. Make heaven the object of your desires here.

iii. Hope of a future resurrection like to Our Lord's.

iv. Faith in the divinity of Christ, therefore in His doctrine.

v. The thought of the Resurrection will console us in trial, etc.

67. On what day did Christ rise again from the dead?—Christ rose again from the dead on Easter Sunday.

Easter Sunday:

i. About the dawn of day.

ii. Origin of the English word, doubtful.

iii. Falls the first Sunday after the first full moon after the vernal equinox. *Council of Nicæa*, A.D. 325.

iv. Not before March 22, nor after April 25.

v. Basis for regulating the movable feasts of the year, e.g: The Ascension, Pentecost, etc.

vi. Day of gladness, setting a seal to Our Lord's divinity.

Hæc dies quam fecit Dominus: exultemus et lætemur in ea.

Battle gained by the Alleluia. *A. 173.*

vii. The most solemn festival of the Church: "Feast of Feasts." *S. Leo.*

Water changed into oil. *A. 174.*

viii. The Resurrection occurring on a Sunday, one of the causes of Sunday being substituted for the Sabbath (p. 420).

Social Advantages of the Fifth Article: *Gme. ii. 193.*

I. Our Lord's descent into Hell

i. Tells us all men are children of God, redeemed by the death of His Son,—universality of the Redemption.

ii. Reminds us that we must love all men, as God has loved us.

iii. Is an unanswerable reply to the selfishness so natural to man.

II. Our Lord's Resurrection

i. By evidence, clear as the sun, confirms our faith in the divinity of Christ, and therefore in the Christian Religion founded by Him.

ii. This deepening of Faith and broadening of Charity are two chief principles by which nations live and prosper.

Immense social benefits, if only men would learn !

THE SIXTH ARTICLE.

Carr xviii.—C.C.T. i., vii.—Gbs. i. 95.—Pwr. i. 362.—Gme. ii. 206.—Guill. i. 350.—Prson. 388.—Dev. 222.

The Sixth Article

i. Relates the last event of Our Lord's visible career on earth : His Ascension.

a. With the Incarnation commence the mysteries of our Redemption.

b. With the Ascension, they are completed.

ii. Teaches a doctrine of the utmost interest and importance, e.g :

a. The opening of Heaven's gate closed by Adam's sin.

b. The mediation of Our Lord in our behalf with the Father.

68. What is the sixth article of the Creed ?—The sixth article of the Creed is "He ascended into Heaven ; sitteth at the right hand of God the Father Almighty."

The Ascension to Heaven more useful to us than Our Lord's continued bodily presence on earth.

i. To confirm our faith.

"The evidence of things that appear not." *Hebr. xi. 1.*

ii. To strengthen our hope, that we, dust and ashes, shall also ascend to Heaven.

"That where I am you also may be." *Jn. xiv. 3.*

iii. To raise our hopes towards Heaven.

"Where thy treasure is, there is thy heart also." *Mth. vi. 21.*

"Seek the things that are above." *Col. iii. 1.*

iv. To increase our reverence to Him, as to our God in Heaven.

v. To produce effects which otherwise would not have been—the descent of the Holy Ghost.

69. What do you mean by the words, "He ascended into Heaven"? —By the words, "He ascended into Heaven," I mean that our Saviour went up Body and Soul into Heaven on Ascension Day, forty days after His Resurrection.

Went up:

i. By His own divine power.

ii. As God, who could do all things.

iii. As man, through the might of glory of His soul.

The glorified body obeys the soul without difficulty.

iv. From Mount Olivet, near Jerusalem.

A victim of divine love. *A. 175.*

v. Yet our Lord still remains with us:

a. In His *Church*, by His Spirit.

"Behold I am with you all days." *Mth. xxviii. 20*

b. On the *Altar*, in Sacramental form.

In His divine and human natures.

c. In His *Vicar*, the Supreme Pontiff.

"He that heareth you heareth Me." *Lke. x. 16.*

d. In the *Souls* of men, by His grace.

Through the Sacraments, Faith, etc.

Body and Soul:

i. Reunited for ever, since the Resurrection.

ii. Rising into the air, till a cloud received Him out of sight: *Acts i. 9.*

iii. Accompanied by the multitude of souls from Limbo.

"Thou hast ascended on high; Thou has led captivity captive." *Ps. lxvii. 19.*

iv. Thus was human nature raised to the pinnacle of glory.

Into Heaven:

i. Whence He came to redeem us.

ii. Whence the angels said He would come again to judge us: *Acts i. 11.*

Ascension Day: (II. 103)

i. Probably May 5th.

ii. About mid-day.

iii. Feast established probably in Apostolic times.

Forty days, during which Our Lord

i. Gave further proofs of a true resurrection: *Acts i. 3.*

ii. Bestowed all necessary powers on the Apostles, e.g:

Power to absolve: *Jn. xx. 23.*

Power to preach and baptize: *Mth. xxviii. 19.*

iii. Completed the instruction of the Apostles, e.g:

As to matter and form of the Sacraments.

As to organisation of the Church.

iv. Confirmed their weakness before going out into the world.

v. Forty days a scriptural period, e.g:

a. The flood lasted 40 days: *Gen. vii. 17.*

b. Moses remained 40 days on the Mount: *Ex. xxiv. 18.*

c. Elias walked 40 days to Horeb: *3 Kgs. xix. 8.*

d. Our Lord fasted 40 days: *Mth. iv. 2.*

Types of the Ascension:

i. The High Priest was a type of the Messiah and His priestly office.

a. The Tabernacle represented this world; the Holy of Holies, Heaven.

b. The High Priest alone entered the Holy of Holies with sacrifice, and that once a year only.

c. So, Christ being slain here, entered Heaven with His precious blood for our sins.

ii. Elias, taken up to Heaven, but by an external power: *4 Kgs. ii. 11.*

Prophecies of the Ascension:

"Thou hast ascended on high: Thou hast led captivity captive." *Ps. lxvii. 19.*

"Their King shall pass before them, and the Lord at the head of them." *Mich. ii. 13.*

"I ascend to My Father and to your Father." *Jn. xx. 17.*

Purposes of Our Lord's Ascension:

i. To receive the reward of His merit.

"The Lamb that was slain is worthy to receive power . . . . and honour and glory." *Apoc. v. 12.*

The earth was not a suitable dwelling-place for His glorified body.

ii. To show that His kingdom is not earthly, but spiritual and eternal.

"My kingdom is not of this world." *Jn. xviii. 36.*

iii. To be enthroned as Head of the whole Church.

"He hath made Him Head over all the Church." *Eph. i. 22.*

iv. To adorn Heaven with His glory.

"The Lamb is the lamp thereof." *Apoc. xxi. 23.*

v. To triumph over all His enemies, spiritual and temporal.

"Sit thou at My right hand, until I make thy enemies thy footstool." *Ps. cix. 1.*

A prince returns to his kingdom after a victory over hostile nations.

vi. To become Lord of all creatures.

"He hath subjected all things under His feet." *Eph. i. 22.*

vii. To open the gates of Heaven for man.

"Be ye lifted up, O eternal gates, and the King of Glory shall enter in." *Ps. xxiii. 7.*

viii. To complete our redemption, placing man, the child of God, with his Father.

ix. To send the Holy Ghost upon the Church:

"If I go I will send Him to you." *Jn. xvi. 7.*

x. To prepare places for us and excite us to follow Him:

"I go to prepare a place for you." *Jn. xiv. 2.*

xi. To be our Mediator.

"We have an advocate with the Father, Jesus Christ the Just." *1 Jn. ii. 1.*

"He is the propitiation of our sins." *1 Jn. ii. 2.*

"Christ, at the right hand of God, maketh intercession for us." *Rom. viii. 34.*

Thus the Ascension truly deserves the rank which it holds!

Lessons:

i. Congratulations to Our Lord on His triumph.

ii. Gratitude and joy for the blessings of the Ascension.

iii. Follow Our Lord in mind and heart to Heaven.

S. Martin at death. *A. 176.*

iv. Think of Heaven in trials.

S. Felicitas and her children: Jly. 10.

v. Detach the heart from things of earth.

vi. Subjection and obedience to Our King thus enthroned.

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70. What do you mean by the words, "sitteth at the right hand of God the Father Almighty?"—By the words, "sitteth at the right hand of God the Father Almighty," I do not mean that God the Father has hands, for He is a spirit; but I mean that Christ, as God, is equal to the Father; and, as man, is in the highest place in Heaven.

Sitteth:

i. Not to express any posture; but

ii. To imply the dignity of the Son of God, equal to the Father.

iii. To show the divine dignity of His humanity, hypostatically united to the Eternal Word.

iv. To express unchangeable repose, beatitude and power.

v. To represent the throne befitting His sovereignty.

Right hand:

i. God has no hands, being a pure spirit (p. 54).

ii. Denoting the place of honour, next in dignity to the chief.

King Solomon seated his mother on his right hand: *3 Kgs. ii. 19.*

iii. Christ, as man, honoured with the second throne, next to God's.

As Joseph, type of Our Lord, was seated near to Pharao: *Gen. xli. 40.*

iv. Christ holds the highest place in Heaven, above every creature.

v. Christ, as God, holds the same place as the Father, equal to Him.

Vision of S. Stephen: *Acts vii. 55.*

Social advantages of the Sixth Article—*Gme. ii. 210.*

i. Revival of our hope of Heaven.

ii. Motive and encouragement for virtue and good deeds.

iii. Take away this article, offering such benefits to men, and

a. Virtue becomes a vain word.

b. The goods of this life are all things to all men.

c. The passions are left without restraint.

d. Suicide becomes a logical act.

e. Society has only the scaffold as its basis, and the hangman as its protector—But,

iv. Restore to man the hope of Heaven, and

a. Generous souls will exchange the goods of time for those of eternity.

b. Self-sacrifice and all virtues abound.

c. Every human misery is relieved.

d. Society rests in peace, for virtue then has a motive: it expects a reward!

The Countess Wilsersheim. *A. 177.*

THE SEVENTH ARTICLE.

Carr xix.—C.C.T. i., viii.—Gbs. i. 101.—Pwr. iii. 618.—Gme. ii. 211.—Guill. i. 608.—Prson. 419.—Dev. 228.—Pagani.

To adorn and illustrate the Church, Our Lord fulfils the three functions of:

i. *Redeemer*, on earth, by His Passion and Death: 4th art.

ii. *Advocate*, in Heaven, by His Ascension: 6th art. and

iii. *Judge* of all, at the end of time: present article.

71. What is the seventh article of the Creed?—The seventh article of the Creed is "From thence He shall come to judge the living and the dead."

Thence:

i. From Heaven, whither He has ascended.

ii. Word connecting this article with the previous one.

Shall come: as predicted:

"One, like the Son of Man, came with the clouds of heaven." *Dan. vii. 13.*

"I will come again and take you to Myself." *Jn. xiv. 3.*

"This Jesus shall so come as you have seen Him going into Heaven." *Acts i. 11.*

"Behold the Lord cometh with thousands of His Saints to execute judgment upon all." *Jude 14.*

"Behold He cometh with the clouds." *Apoc. i. 7.*

To judge: There must be a judgment:

i. Testimony of *God's dominion:*

We cannot but expect a judgment from Him to whom all are responsible.

ii. Testimony of *conscience:*

We cannot but expect a judgment of acts which conscience condemns or approves, in virtue of its responsibility to some one.

The living:

i. The souls of men; or,

ii. The just, living in grace; or, better still,

iii. Those alive on earth at the day of doom, who will then probably die and rise at once like the rest of mankind: *(A Lap. in 1 Thess. iv. 16)*, for,

"Death passed upon all men." *Rom. v. 12.*

"It is appointed unto men once to die." *Hebr. ix. 27.*

The dead:

i. The bodies of men; or,

ii. The unjust, dead in sin; or, better,

iii. Those who have lived and died on earth, from the day of Adam to the end of time.

72. When will Christ come again?—Christ will come again from Heaven at the last day to judge all mankind.

Christ:

i. The judiciary power is the power of God, Father, Son, and Holy Ghost: for

a. God is lord and master of all.

b. God gave the Law, by which all will be judged.

c. God it is to whom are due the acts to be judged.

d. God it is to whom they are subject that have to be judged.

e. Therefore is "God the Judge of all." *Heb. xii. 23.*

ii. Yet, the execution of the judiciary power will be especially committed to the Son, as Man.

"The Father hath given all judgment to the Son." *Jn. v. 22.*

a. Because, by His affinity with the nature of man, and His sense of their infirmities, He is fit to represent the sweetness of equity in that judgment, so just, so severe.

b. Because, being humbled in the flesh, He will then be exalted by the power of judgment.

c. Because He was judged here and condemned by men, and will then have power to make all men bow before His tribunal.

d. Because He will be visible, as man, to all who are to be judged.

e. Because otherwise the wicked would never see their judge: for

"Without holiness no man shall see God." *Hebr. xii. 14.*

iii. This office and dignity of Christ often declared, e.g: The husbandman, separating the wheat and the chaff: *Mth. iii. 12.*

The householder in the harvest: *Mth. xiii. 30.*

The fisherman, separating the good and bad fish: *Mth. xiii. 48.*

The bridegroom and the virgins: *Mth. xxv. 10.*

The lord, entrusting goods to his servants: *Mth. xxv. 19.*

The shepherd, separating the goats from the sheep: *Mth. xxv. 32.*

Will come

i. As promised and foretold.

ii. In splendour and majesty on the clouds of Heaven: *Mth. xxiv. 30.*

iii. The Cross, sign of the Son of Man, shining before Him.
Source of joy to the good, of anguish to the wicked.

iv. His body resplendent with the beauty of His Five Sacred Wounds.

v. Accompanied by the Angels of Heaven: *Jude 14.*
Clothed perhaps with aerial bodies, to be visible to all.

vi. The angel's trumpet and great voice: *Mth. xxiv. 31.*
"Arise ye dead and come to judgment."
What a summons! which none shall resist!
Fear of S. Jerome. *A. 178.*

vii. The bodies of all shall then arise:
a. No matter where buried, or burnt, or drowned.
b. Every human being, of every age and clime.

viii. According to common interpretation, in the valley of Josaphat.
"I will gather together all nations into the valley of Josaphat . . there I will sit to judge." *Joel iii. 2, 12.*
a. Near Gethsemane and Calvary, the scenes of Our Lord's humiliations.

b. Hence the symbolical custom

1. Of building Churches, altar to the east.

The Tabernacle stood east and west: *Ex. xxvii. 12, 13.*

2. Of burying the Faithful, feet to the east.

That they may face their Judge.

ix. Separation of the good from the bad: *Mth. xxv. 33.*

On which side shall I be? What a thought!

Again:

i. A second time.

ii. Christ came a first time, in Bethleem,

In poverty, humiliation, and weakness, to redeem.

iii. Christ will come a second time

In splendour, magnificence, and power, to judge.

From Heaven:

i. Whither He ascended (p. 142).

ii. Where He now reigns and will reign for ever.

At the last day:

i. At the end of time, but when it will be no one knows.

"Of that day and hour no one knoweth, but the Father alone." *Mth. xxiv. 36.*

"It is not for you to know the times and moments." *Acts i. 7.*

ii. Hence forbidden to preachers to presume to specify the date.

Under pain of excommunication: *Cl. of Lateran,* A.D. 1516.

The year 1000. *A. 179.*

iii. According to a Jewish tradition, in the middle of the night.

Like the destroying Angel in Egypt: *Ex. xii. 29.*

iv. Suddenly and unexpectedly: *Mth. xxv. 13.*

v. Our very ignorance should keep us ever prepared!

vi. Signs of the approach of the last day:

a. The preaching of the Gospel to the whole world: *Mth. xxiv. 14.*

1. The Mosaic Law was given to one people only.
2. The Law of the Gospel is for all nations: *Mrk. xvi. 15.*
3. Not necessary the Gospel should be received by all.
4. Sufficient that it be preached as a testimony throughout the world.

b. Conversion of the Jews:

Is. vi. 12; liv. 7; Jer. xxxi. 31; Dan. xii. 1.

Facilitated by their supernatural preservation among nations.

c. False prophets: *Mth. xxiv. 5, 11.*

d. Wars, famine, pestilence, etc.: *Mth. xxiv. 6, 7, 29.*

Yet even so, men will continue in sin as before the Deluge: *Mth. xxiv. 37.*

S. Cedda in the storm. *A. 180.*

e. Antichrist will arise:

1. Probably a Jew, proud, cruel, voluptuous: *Dan. xi. 37; 2 Thess. ii. 4; Apoc. xiii. 15.*
2. A sinner and persecutor, claiming adoration: *2 Thess. ii. 3, 4.*
3. Working signs and wonders: *2 Thess. ii. 9.*
4. Author of a great apostasy from the Faith: *Dan. vii. 25; viii. 11.*
5. Who will raise persecutions against the elect.
6. Will subdue the world and reign in Jerusalem.

His reign may last some three-and-a-half years: *Dan. vii. 25.*

7. He will be destroyed by the brightness of the coming of Christ: *2 Thess. ii. 8.*
8. Return of Enoch and Elias, preaching faith and repentance.
9. A few years' peace for the Church.
10. Universal destruction of the earth by fire.
11. Then the coming of Christ and the Judgment!

To judge all mankind:

i. Every child of Adam, from the beginning to the end of time:

"All nations shall be gathered together before Him." *Mth. xxv. 32.*

"We shall all stand before the judgment seat of Christ." *Rom. xiv. 10.*

"We must all be manifested before the judgment seat of Christ." *2 Cor. v. 10.*

ii. Our Lord died for all, hence all must be judged:

a. The good, to receive their reward (p. 161).

b. The wicked, to hear their condemnation (p. 157).

c. Little children, to see the glory of God and hear their sentence *(A Lap. in Mth. xxv. 32).*

d. Angels, good and bad, as members of Christ's Church.

iii. On a throne prepared:

"I saw the dead standing in presence of the throne." *Apoc. xx. 12.*

iv. The books will be opened *(A Lap. in Apoc. xx. 12).*

a. Books: the enlightened intellects and memories of men.

b. Opened: exposed to all present: *Lke. xii. 2; 1 Cor. iv. 5.*

v. In strict justice, the time for mercy being past.

vi. Subjects of the judgment (next Q.)

vii. Passing of the sentence on the good and the wicked.
viii. Purgatory will then cease to exist, Heaven and Hell alone remaining.

S. Methodius' picture of the judgment. *A. 181.*

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73. What are the things Christ will judge?—Christ will judge our thoughts, words, works, and omissions.

I. Thoughts:

i. How many pass through the mind each day!
ii. Every one of them will have to be judged!
iii. *Bad* thoughts unrepented of:

> "The Lord will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." *1 Cor. iv. 5.*

a. Thoughts of blasphemy and irreligion.
b. Thoughts of revenge.
c. Thoughts of impurity.
d. Thoughts of uncharitableness.
e. Evil desires.

iv. *Good* thoughts:

> "Then shall every man have praise from God." *1 Cor. iv. 5.*

a. Thoughts of repentance and sorrow for sin.
b. Thoughts of resignation to God in trials.
c. Thoughts of kindly interpretation.
d. Thoughts of sympathy and kindness to others.
e. Thoughts of forgivingness and love.
f. Good resolutions.

II. Words:

i. How many words pass our lips every day!
ii. Each of these also shall be judged.
iii. Greater responsibility, because external.

iv. *Bad* words unforgiven:

"Every idle word that men shall speak, they shall render an account for it." *Mth. xii. 36.*

a. Words of blasphemy, cursing, irreligion.

b. Words of contempt and disrespect.

c. Words of impurity, or double meaning.

d. Words of calumny, contumely, and lying.

e. Words of reproach, and uncharitableness.

f. Effects of these on others, or scandal, till the end of time!

v. *Good* words:

a. Words of prayer and praise to God.

b. Words of sympathy and encouragement to others.

c. Words of instruction to the ignorant.

d. Effects of these on others, to the end of time!

III. Actions:

"They were judged every one according to their works." *Apoc. xx. 13.*

i. Further degree of responsibility, as affecting our neighbour.

ii. *Bad* actions unrepented of:

a. Fighting, quarrelling, murder, etc.

b. Acts of impurity of any kind.

c. Acts of theft, or injury of any sort.

d. Acts of intemperance and excess.

e. Their effects, or scandal, to the end of time!

iii. *Good* actions:

a. Acts of almsdeeds and charity.

b. Acts of mortification and penance.

c. Works of mercy, corporal and spiritual.

d. Building Schools, Churches, Hospitals, etc.

e. Their good effects to the end of time.

S. Elizabeth's preparation for the judgment. *A. 182.*

IV. Omissions:

"I was hungry and you gave Me not to eat," etc. *Mth. xxv. 25.*

i. Sometimes as grievous before God as sins of commission.

Dives cast into hell for omitting the duties of charity: *Lke. xvi. 22.*

ii. Omission of daily prayers.

iii. Omission of Mass on Sundays and Holidays.

iv. Omission of Easter Confession and Communion.

v. Omission of the duties of our state in life, e.g:

a. Parents in regard to their children's schooling, conduct, correction, etc.

b. Children in their neglect of catechism, prayers, school, etc.

c. Superiors and subjects, and their various obligations.

The house not built. *A. 183.*

vi. Neglect of God's graces and goods:

a. Inspirations rejected.

b. Missions not attended.

c. Words of warning unheeded.

d. Education, worldly means abused.

vii. Evil effects of these omissions till the end of time.

viii. Omission of restitution of goods, character, etc.

These the heads of Examination at the General Judgment.

i. All in presence of the entire human race assembled.

ii. The whole effected "in the twinkling of an eye," by the power of God.

iii. The Judge will then pronounce the sentences, as already declared by Him to the Apostles: *Mth. xxv.*

Lessons:

i. Acknowledge the truth of the future judgment.
"What then?" *A. 184.*

ii. Great fear of the Judge, His Infinite Knowledge, Justice and Severity.
The terrible dream. *A. 185.*
"No one can imagine." *A. 186.*

iii. Avoid every sin, even the least, as being to be judged.

iv. Meditate on the Judgment.
"In all thy works remember thy last end, and thou shalt never sin." *Ecclus. vii. 40.*
The picture. *A. 187.*

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74. What will Christ say to the wicked?—Christ will say to the wicked, "Depart from Me, ye cursed, into everlasting fire, which was prepared for the devil and his angels." *Mth. xxv. 41.*

i. The awful sentence on the reprobate, trembling and despairing!

ii. Pronounced by the Judge, in a voice heard by every soul.

Depart!

i. Separation from God! *Pain of loss!*

ii. Pain of loss, the greatest of the torments of hell.

iii. The soul, made for God and once free from this earth, longs for Him with an intensity of yearning. But,

iv. God, in His anger, repels the soul.

v. This pain of loss in the damned, felt in
a. Their *intellect:*
1. Knowing God, as deserving of love, but now their avenger, whom they curse and blaspheme.

2. Knowing the Saints and their joys, but only to envy and hate them.
3. Knowing the evil they have done, but only to hate it in unavailing remorse.
4. Knowing all the graces they received and the justice of their torments.
5. Knowing these torments are useless now for merit or expiation.
6. Knowing their companions are saved, with perhaps greater temptations and fewer graces.
7. Knowing, lastly, their damnation is entirely their own fault!

b. Their *memory:*

1. Wondrously accurate and unfailing since the judgment.
2. Ever suggesting reflections for hatred, anguish, and despair.

c. Their *will:*

1. Conscious of their utter slavery and misery.
2. Intense hatred of God, His Saints, the devils, and themselves.
3. Deep sorrow, not for sin, but for its punishment and their own ruin.
4. Wishing for one hour to repent in, but all in vain!

d. Their *imagination:*

1. Wondrously vivid and lively.
2. Conjuring up all sources of fear and horror.

From Me! Your God, Creator, Redeemer, Father and Benefactor!

Ye cursed!

i. God driven to curse His own creatures!

ii. The curse of a father or mother very terrible! (p. 414). How much more so the curse of an angry God!

iii. The curse no sooner spoken, than it takes effect, covering them with every evil, depriving them of every good.

iv. Curse affecting their whole being:

a. On their *soul*, to realize most keenly the evils of the loss of God.

b. On their *eyes*, to see the devils and the flames of hell, but no glimpse of light:

For sinful indulgence, immodest reading, etc.

c. On their *ears*, to hear the ceaseless wailing and shrieks of the devils and the damned:

Punishment for sinful listening to uncharitable, immodest conversation.

d. On their *tongue*, to taste of sulphur, and burn with thirst, in raging flames:

Punishment of blaspheming, cursing, intemperance, etc.

e. On all their *senses*, to burn and feel excruciating torments:

Punishment of worldly comforts and sins of the flesh.

Fire:

i. Pit of torment and suffering: *Pain of sense.*

ii. As appears from some fifteen passages of Scripture, and, according to theologians, material fire.

iii. Not like earthly fire, given for our comfort and daily wants; but

iv. Lit up by the anger of God against sin.

v. Endowed with special properties, to burn soul as well as body.

vi. Burning ever, yet never consuming!

Everlasting:

i. Without end, burning for ever.

ii. Hell would be entirely changed, could its torments ever cease.

iii. The maddening thought of all, for the lost, is the eternity of their torments.

"The worm dieth not, and the fire is not extinguished." *Mrk. ix. 43.*

iv. The human mind cannot conceive eternity.

We can measure the sun and the stars, etc.; but eternity, never.

v. Faintest images used to represent eternity:

Filling the ocean with tears, at the rate of one, every million years!

Removing every grain of dust on the earth, at the same rate!

A bird wearing away the whole earth, by once every million years touching it with its wing!

vi. But no image can represent the infinite to the finite mind!

Prepared for the devil and his angels:

i. Created for the punishment of Lucifer and his followers.

ii. Who were cast into it immediately after their sin.

The mercy of God in not dealing thus with us!

iii. Adapted in some way, that we don't understand, for the punishment of spirits.

iv. Man not yet created, when the devils fell.

v. Hell afterwards destined for the punishment of man also, who imitated the rebellion of the fallen angels.

Such the awful sentence:

i. Of the just Judge against the wicked.

ii. Overwhelming them with eternal misery, rage, and despair.

iii. Leaving them to desire annihilation and destruction: *Lke. xxiii. 30.*

King Philip and his courtiers. *A. 188.*

iv. After which the devils will seize the damned, as their lawful prey, dragging them down to hell, whose gates shall close on them, and never open again!

v. Final and without appeal.

vi. The eternal farewell. *A. 189.*

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75. What will Christ say to the just?—Christ will say to the just, "Come, ye blessed of My Father, possess ye the kingdom prepared for you." *Mth. xxv. 34.*

i. The consoling sentence pronounced on the elect.

ii. Inundating them with infinite joy and gratitude.

iii. Likewise heard of every soul gathered before the Judge.

Come!

i. Sweet invitation of Our Lord to His spouses:

ii. From darkness to light.

iii. From bondage, to the liberty of the children of God.

iv. From labour and suffering to eternal rest.

v. From constant warfare, to unending peace.

vi. From the society of the wicked, to the company of the angels.

Words of S. Hippolytus, as addressed by the Judge to the Saints. *(A Lap. in loc.)*

Ye Blessed!

i. Not now a curse, as upon the lost souls, but

ii. The effectual blessing of God upon the just, at the end of their labours and trials.

Of My Father: "Who hath blessed us with spiritual blessings in heavenly places." *Eph. i. 3.*

Possess:

i. Take and inherit as of right.

"Heirs indeed of God and joint-heirs with Christ." *Rom. viii. 17.*

ii. Firmly and securely, without fear of losing it.

This security, one of the great joys of Heaven.

iii. Not for a few years, but for all eternity.

iv. In greater or less perfection, according to the merits of each.

The Kingdom: Heaven (p. 278)

i. Where the blessed shall reign as princes.

ii. Presence and vision of God.

iii. Company of the angels.

iv. Abundance of riches, and of every happiness that can be desired.

Prepared for you:

i. The dwelling place of the Father and His Angels.

ii. Now also the reward of your love and service.

iii. If lost by sin, regained by the Redemption and penance; and,

iv. Now secured, without fear of loss.

This the joyful sentence

i. Of the just Judge upon the Blessed.

ii. Filling them with inexpressible joy and love!

iii. S. Apronianus converted by meditating on it: May 29.

iv. The Blessed will then at once take possession of their kingdom for ever.

v. The earth then purified will perhaps be assigned as the dwelling place of children unbaptized.

"Behold I create new heavens and a new earth." *Is. lxv. 17.*

Lessons:

i. Happy we, if we all have this blessing given to us.

ii. Strive by good life to deserve it.

iii. How small then will our trials appear!

iv. What encouragement, to think of this amid the temptations and allurements of the world, and in the sorrows of life!

v. What incentive to the practise of every virtue, so as to deserve a greater degree of bliss!

vi. Think of hell and its pains as a preventive against sin.

vii. Remember the eternity of hell torments, consequence of a grievous sin of a moment only!

"In all thy works remember thy last end and thou shalt never sin." *Ecclus. vii. 40.*

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76. Will every one be judged at death, as well as at the last day?—Every one will be judged at death as well as at the last day: "It is appointed unto men once to die; and after this, the judgment." *Hebr. ix. 27.*

Every one:

i. Without any exception: every man, woman and child, from Adam till the end of time.

ii. As every one without exception dies, so every one without exception is judged.

Judged:

i. Not, in the bodily presence of Our Lord, as at the General Judgment (supra).

ii. But, by the illumination of the memory and conscience of each one.

iii. As to thoughts, words, deeds and omissions (p. 156).

iv. With the devil and our angel guardian present, to accuse and defend.

v. In all justice: the time for mercy is past.
The dying hermit. *A. 190.*
S. Arsenius in his agony. *A. 191.*

vi. As we are found then, so shall we remain for eternity.
As the tree falls, so shall it lie: *Eccles. xi. 3.*

vii. The sentence at once pronounced, and the soul consigned to:

a. Heaven:

1. If absolutely free from all stain of sin.
2. Few indeed found in such happy condition!
3. Some few of the Saints, e.g:
   Blessed Virgin, conceived without sin.
   S. Joseph, Her chaste spouse: Mrch. 19.
   S. John Baptist, sanctified in his mother's womb: Augt. 29.
   S. Peter of Alcantara, sanctified by penance: Oct. 19.
4. Presumption in us to expect this.

b. Hell:

1. If in the state of mortal sin.
2. How many in this unhappy plight!
   "Broad is the way that leadeth to destruction, and many there are who go in thereat."
   Mth. vii. 13.
3. Despair in us, if we expected to go there.
   Condemnation at a human tribunal. *A. 192.*

c. Purgatory:

1. If the soul requires to be purified from lesser sins, or from some debt of punishment due to sin.
2. The lot of the great majority of the saved.
3. Our duty to hasten their deliverance.

d. Limbo:

1. In the case of children dying without baptism.
2. Responsibility of parents in this regard!

viii. The body meanwhile goes to the grave to await the resurrection.

Converson of S. Bruno. *A. 193.*

At death:

i. Immediately, at the very moment the soul leaves the body.

ii. On the very spot where death takes place.

In the sick room, in the sea, in the railway accident, etc.

It is appointed:

i. By the fixed, irrevocable decree of God: *Gen. iii. 19.*

ii. As the punishment of the sin of Adam.

To die:

i. Because of the sin of our first parents.

ii. Thus Scripture says of each of the patriarchs, who lived such long lives: "And he died." *Gen. v.*

The Judgment:

i. *Particular*, as distinguished from the General at the end of time.

ii. As to evil done or permitted.

iii. As to good omitted.

iv. As to good badly done.

v. As to all the works of the life just closed.

Why then a second Judgment at the end of time?

i. The last Judgment will not reverse the first:

a. God is all knowledge and justice.

b. God can neither deceive nor be deceived.

c. Hence the second Judgment will not reverse the first.

ii. The Justice and Providence of God will then be manifested.

a. The good are often persecuted and afflicted in this life.

b. The wicked often prosper and succeed in the world.

"Behold these are sinners . . . and yet they have obtained riches." *Ps. lxxii. 12.*

c. The General Judgment will rectify all, and justify the dealings of God with man, by rewards and punishments otherwise dispensed than they are now.

iii. Our Lord, humbled in life, will then be glorified before the world.

"Every tongue shall confess that the Lord Jesus Christ is in the glory of the Father." *Phil. ii. 11.*

What a victory! what a triumph for Our Saviour!

iv. Our bodies also will then receive their reward:

a. The body shared with the soul the austerities and sufferings of the elect.

b. The body shared with the soul the unlawful pleasures of the damned.

c. The body cannot share the reward or punishment of the soul, till its resurrection from the tomb.

v. The General Judgment will determine the complete reward or punishment due to each one.

a. A man's works, good or evil, live after him, e.g:

1. A missioner's efforts in converting a country continue their influence after his death.

S. Francis of Sales, in Savoy: Jan. 29.

S. Francis Xavier, in India: Dec. 3.

S. Patrick, in Ireland: Mrch. 17.

2. An author, writing a good book, produces posthumous good fruit.
   S. Augustine: Augt. 28.
   S. Jerome: Spt. 30.
   S. Teresa: Oct. 15.
3. An author, writing bad books, a person, giving bad example, may have their evil influence felt in others to the end of time.
   Voltaire, in the French Revolution.

b. The total results of good or evil can only be known at the last day.
   Only then can due reward or punishment be meted out.

c. Encouragement to all to do good and edify and so increase their eternal reward!

d. Warning to those who give scandal and bad example.

Social advantages of the Seventh Article: *Gme. ii. 223.*

i. The thought of the Judgment after death and at the last day, a powerful restraint on the passions of men.

ii. If there were no account to be given by man later on, sin is so congenial to his nature, that nothing else would restrain him from it.

a. How *guilty* then they who say God does not trouble Himself about man: for they encourage every crime, liberating the sinner from the only fear that can restrain him!

b. How *blind* too, for these evils must fall on their own heads!

iii. Practical belief in this dogma will make not only good Christians, but also good citizens.

THE EIGHTH ARTICLE.

Carr xxi—C.C.T. i., ix.—Gbs. i. 111.—Pwr. i. 373.—Gme. ii. 224.—Guill. i. 355.—Prson. 439.—Dev. 237.

i. Here begins the third part of the Creed, on the Holy Ghost, third person of the Blessed Trinity.

ii. Perhaps we do not sufficiently think of the Holy Ghost, and all we owe Him, like the Jews at Ephesus who knew not of Him: *Acts xix. 2.*

iii. Yet, most essential to have knowledge and love of the Holy Spirit, for the sanctification and perfection of our soul.

77. What is the eighth article of the Creed?—The eighth article of the Creed is "I believe in the Holy Ghost."

I believe:

i. Repeated here instead of the conjunction "and," as hitherto.

ii. Having the same force and meaning as in the first article (p. 27.)

Holy Ghost:

i. *Ghost*, or *Gast*, O.E. word for spirit (Lat. *spiritus*, breathing).

ii. *Holy*, because works of sanctification are attributed to Him.

"You are sanctified .... in the Spirit of our God." *1 Cor. vi. 11.*

iii. *Holy Ghost:* terms applicable also to the first and second persons of the Blessed Trinity, each being holy, and each being spirit, God.

a. The first person from whom emanates the second, by generation, is called *Father*.

b. The second person, who emanates from the first, by generation, is called *Son*. But,

c. The third person has no proper name, expressive of His relation to the Father and the Son.

1. We know no other means of communicating essence but by generation.

2. His mode of emanation is by spiration, or procession.

iv. Other names given to the Holy Ghost.

a. The Giver of Life: *Ezech. xxxvii. 6.*

b. The Spirit of Truth: *Jn. xv. 26; xvi. 13.*

c. The Spirit of Christ: *1 Petr. i. 11.*

d. The Spirit of God: *1 Cor. vi. 11.*

e. The Paraclete: *Jn. xv. 26.*

f. The Sanctifier: *2 Thess. ii. 12.*

v. Names of the Holy Ghost repeated some three hundred times in Holy Scripture.

vi. Holy Ghost promised beforehand.

"I will ask the Father, and He shall give you another Paraclete." *Jn. xiv. 16.*

"The Holy Ghost whom the Father will send." *Jn. xiv. 26.*

"When the Paraclete cometh whom I will send you." *Jn. xv. 26.*

vii. There are four great truths concerning the Holy Ghost taught in this article.

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78. Who is the Holy Ghost?—The Holy Ghost is the Third Person of the Blessed Trinity *(First Truth)*.

Third Person:

i. The Holy Ghost has one and the same nature with the Father and the Son.

ii. Yet He is perfectly distinct from both.

iii. The Holy Ghost is truly a person:

a. As seen in the explanation of the Bl. Trinity (Q. 25).

b. He is called a person, at least equivalently, in Scripture:

"I will ask the Father and He shall give you another Paraclete." *Jn. xiv. 16.*

"I will send *Him* to you." *Jn. xvi. 7.*

c. The Scriptures attribute to Him the acts and operations of a person, e.g:

"The Holy Spirit will *teach* you all things." *Jn. xiv. 26.*

"The Paraclete will *give testimony* of me." *Jn. xv. 26.*

"The Spirit Himself *asketh* for us." *Rom. viii. 26.*

"*Grieve* not the Holy Spirit." *Eph. iv. 30.*

d. Tradition and teaching of the Church, e.g:

Condemnation of Macedonius, A.D. 381, who taught that the Holy Ghost was not a divine person.

Condemnation of the Socinians, or Unitarians, 16th c., who denied the personality of the Holy Ghost.

iv. Third, in order, of the three divine persons:

"Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." *Mth. xxviii. 19.*

v. He is the Complement, Perfecter, and Term of the ever Blessed Three.

vi. Little known of the Holy Ghost, till the time of Our Lord's teaching.

79. From whom doth the Holy Ghost proceed?—The Holy Ghost proceeds from the Father and the Son *(Second Truth)*.

Proceeds:

i. Not born of the Father or the Son.

ii. But, proceeding from them both, as from one principle.
  a. Sometimes called Spirit of the Father, *Mth. x. 20;* sometimes of the Son, *Gal. iv. 6.*
  b. Said to be sent by the Father, *Jn. xiv. 26;* or, by the Son, *Jn. xv. 26.*
iii. There are two modes of procession in the divine persons.
  a. One by way of knowledge, or generation, as with the Son.
  b. One by way of love, or spiration, as with the Holy Ghost.
iv. Yet the Holy Ghost is not later than the Father or the Son.
  a. Their love is eternal:
  b. Hence, the Holy Ghost is eternal like them.
v. Definition by the Church in the Council of Florence:
  "We define that the Holy Ghost proceeds eternally from the Father and the Son, as from one sole principle."

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80 Is the Holy Ghost equal to the Father and to the Son?
The Holy Ghost is equal to the Father and to the Son, for He is the same Lord and God as They are *(Third Truth).*

Lord: Sovereign Master and Creator of all things.

God: Consubstantial with the Father and the Son.

i. The Holy Ghost is *called* God:
  "The Father, the Word, and the Holy Ghost: and these three are one." *1 Jn. v. 7.*
  "Know you not that you are the temple of God, and that the Spirit of God dwelleth in you." *1 Cor. iii. 16.*
  Ananias is declared, in lying to the Holy Ghost, to have lied to God: *Acts v. 3, 4.*

ii. The Scripture gives Him divine attributes, e.g:

a. Omniscience: (p. 52)

"The Spirit searcheth all things: yea, the deep things of God." *1 Cor. ii. 10.*

b. Omnipresence: (p. 50)

"The Spirit of the Lord hath filled the whole world." *Wisd. i. 7.*

c. Omnipotence: (p. 33)

"The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee." *Lke. i. 35.*

d. Prophecy:

"Holy men of God spoke inspired by the Holy Ghost." *2 Petr. i. 21.*

e. Miracles:

"I, by the Spirit of God, cast out devils." *Mth. xii. 28.*

f. Remission of sin:

"You are justified . . in the Spirit of Our God." *1 Cor. vi. 11.*

iii. Thus the Holy Ghost, being the same Lord and God as they, is equal to the Father and the Son, God from all eternity.

Lessons:

i. The Holy Ghost, being God, is worthy of our deepest adoration and love.

ii. Cultivate a special devotion to the Holy Ghost.

a. As the *light* of God, lighting our path to Heaven.

b. As the *grace* of God, encouraging us to follow it.

iii. Gratitude for His graces, more abundant than the dews of Heaven.

iv. Beg earnestly His seven-fold gifts (II. 310), and His twelve fruits (II. 319).

v. Invoke His aid in trial, temptation, difficulty and doubt.

Advice of Lamoricière. *A. 194.*

S. Lucy, before the Judge: Dec. 13. *A. 195.*

vi. Reparation for our own and others' sins.

Saying the *Gloria Patri*, some hymn, or ejaculation to the Holy Ghost.

vii. Avoid sin, so as to preserve the Holy Ghost in the soul:

a. Mortal sin drives away the Spirit of God:

"Wisdom will not enter into a malicious soul." *Wisd. i. 4.*

"The Holy Spirit will flee from the deceitful." *Wisd. i. 5.*

b. Venial sin grieves the Holy Ghost and impedes His action on the soul.

viii. Co-operate with the Holy Ghost, by following His inspirations, and acting up to the dictates of conscience.

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81. When did the Holy Ghost come down on the Apostles?—The Holy Ghost came down on the Apostles on Whit-Sunday, in the form of "parted tongues, as it were, of fire." *Acts ii. 3 (Fourth Truth).*

Whit-Sunday:

i. At the Ascension, the Apostles returned to Jerusalem to await the coming of the Holy Ghost: *Acts i. 12.*

ii. Their preparation by prayer in the upper room: the first novena.

Example to us of due preparation.

iii. Whit-Sunday, or White Sunday, so named

a. From the white garments given to the newly baptized on that festival.

b. From "Whit," old word meaning spirit.

iv. Pentecost, Greek word meaning fiftieth day (from Easter).

a. The giving of the Old Law took place on Sina, fifty days after the Jews had left Egypt.

b. The New Law considered to have been promulgated on this day.

Appearances of the Holy Ghost in the world:

i. As a dove, at Our Lord's baptism: *Mth. iii. 16.*

a. Type of *love:*

"The charity of God is poured forth in our hearts by the Holy Ghost." *Rom. v. 5.*

b. Type of *sweetness:*

"She (wisdom) ordereth all things sweetly." *Wisd. viii. 1.*

c. Type of *reconciliation* between God and man, by Our Lord's death.

d. Type of the *purity* and innocence of the Lamb of God.

ii. As a cloud, at the transfiguration: *Mth. xvii. 5.*

Denoting that, though like us, Christ was really God, hiding His divinity under the veil of His humanity.

iii. As tongues of fire, on the day of Pentecost, about 9 a.m. *Acts ii. 3.*

a. The wind, filling the whole house, represents the Holy Ghost taking up His abode in the Church of God.

b. The tongues of fire, resting on each of the Apostles, denotes His personal influence on individual souls in the Church.

Parted: *A Lap. in loc.*

i. Divided, numerous.

ii. Denoting the multitude of the gifts to be bestowed.

"There are diversities of graces, but the same Spirit." *1 Cor. xii. 4.*

Tongues:

i. The tongue enables us to distinguish between bitter and sweet.

The Holy Ghost, between earthly things and things spiritual.

ii. We need the Holy Spirit to rule, govern and sanctify our tongue:

"It is the part of man to prepare the soul, and of the Lord to govern the tongue." *Prov. xvi. 1.*

iii. Denoting the *gift of tongues* bestowed on the Apostles:

a. Men of every nation heard them speak in their own tongues: *Acts ii. 11.*

b. Some Saints have had this same gift: *A. 196.*

S. Vincent Ferrer: Apl. 5.
S. Dominic: Augt. 4.
S. Francis Xavier: Dec. 3.
S. Antony of Padua: June 13.
Cardinal Mezzofanti: d. 1849.

iv. Implying the ministry of the word and the duty of preaching.

The Apostles preached with power and success: *Acts ii. 41; iv. 4.*

As it were:

i. Implying a likeness to fire, not the reality.

ii. There was no real dove at Our Lord's baptism, only the appearance of one.

Fire:

i. The Old Law was given on Sina, amid thunder and lightning: *Ex. xix.*

The Antitype, the New Law, under this form of fire.

ii. As the Holy Ghost strengthened the Prophets in the Old Law by fire, so the Apostles in the New, e.g :
Elias : *Ecclus. xlviii. 1.*
Isaias : *Is. vi. 6.*
Jeremias : *Lam. i. 13.*

iii. The Law of Christ was to be a law of fire, i.e. of charity and zeal.

iv. Denoting the effects of the descent of the Holy Ghost :

a. Fire *purifies*, e.g : metals from their dross.
The Holy Ghost cleanses the soul from its imperfections.

b. Fire *consumes* what comes in its way.
The Holy Ghost is to consume our hearts with love.

c. Fire gives *light* :
1. The Holy Ghost is the light of God showing the path we must follow.
2. Hence, to be invoked in times of difficulty and doubt.

d. Fire gives *heat* and warmth :
The Holy Ghost animates the soul with true practical charity.

82. Why did the Holy Ghost come down on the Apostles ?—The Holy Ghost came down on the Apostles to confirm their faith, to sanctify them, and to enable them to found the Church.

I. To confirm their faith :

i. Dispelling all doubt, ignorance, and misgivings.
ii. Rendering them individually infallible teachers of the Gospel.
iii. Giving them faith, knowledge, and understanding.

II. To sanctify them:

i. Banishing from their hearts all self-interest, self-seeking, and sin.

ii. Implanting therein piety, charity, and all virtues.

iii. Imparting to them His seven-fold gifts (II. 310).

iv. Giving them the abundance of His twelve fruits (II. 319).

One's own sanctification is the first essential means for sanctifying others.

III. To enable them to found the Church:

i. Expelling all fear, weakness and human respect.

Before the Passion, the Apostles were weak, fearful, and timid.

ii. Giving fortitude, courage, and patience.

Now, they are bold unto death: all were martyrs to the Faith.

S. Peter's first sermon converted 3000: *Acts ii. 41.*

His second, 5000: *Acts iv. 4.*

Conversion of whole nations to God.

IV. To bestow the gift of tongues and miracles:

i. If the Apostles were not enlightened, they would not be able to teach others.

ii. If they were not strengthened, they would not have dared to preach the new Gospel.

iii. If they had not had the gift of tongues, they would not have been understood.

iv. If they had not had the gift of miracles, they would not have been believed.

Thus does God qualify for office those whom He calls to it: *Sum. 3, q27, 4; 2 Cor. iii. 6.*

We, too, all need the Holy Ghost:

i. Not for the gift of tongues, or the power of miracles, as being unnecessary to us.

ii. But, to strengthen our faith and sanctify us: now,

a. Confirmation

1. Gives the Holy Ghost.
2. Hence we should receive this Sacrament.

Neglect of Novatus. *A. 197.*

b. Pentecost

1. Renews the graces of the Holy Ghost. *A. 198.*
2. Not in miraculous form, yet truly, inwardly.
3. Hence its yearly observance.

c. Devotion to the Holy Ghost

1. Preserves His gifts.
2. Hence aspirations of love, hymns, etc.

Social advantages of the Eighth Article: *Gme. ii. 238.*

i. The preceding articles make known to us

a. God, as Creator and Preserver of the world.

b. God, as Repairer of His work, injured by sin.

ii. This and the closing articles complete these teachings and tell us of

c. God as the Sanctifier and Glorifier of man.

iii. Take away this article, and the Catholic doctrine regarding God, Unity, and Trinity is mutilated—doctrine which is the principle of the civilization of nations.

iv. The Holy Ghost makes us to see, relish, and practise the truths that emanate from the Father, and are taught by the Son.

v. The Holy Ghost is in a special manner the author of our sanctification.

"No man can say, the Lord Jesus, but by the Holy Ghost." *1 Cor. xii. 3.*

vi. The doctrine of the Holy Ghost as our light, strength, and consolation is a source of courage and devotedness.

vii. The Holy Ghost is also a model to us to be sanctifiers of our brethren.

viii. Let men believe this article, and allow themselves to be guided by the Holy Spirit, and the World and Society will be saved from wickedness and ruin.

THE NINTH ARTICLE.

Carr xxii.—C.C.T. i., x. –Gbs. i. 120.—Pwr. i. 414.—Gme. ii. 239.—Dev. 256.—Sinc. i. 176.—Wlmrs. 41.

i. Christ came to save the world by teaching the truths of Revelation, etc.

ii. He gave but one system of truth and grace for all men and all time.

No other system could merit grace and glory from God.

iii. That one system is His Church under its Head.

iv. Of this system the ninth article treats at length—a most important article:

a. The Prophets spoke more plainly of the Church than of Christ even.

b. We shall escape heresy, if we are impressed with the truth of this article and adhere to it.

c. We shall receive all other truths, if we believe this one.

v. This article follows that on the Holy Ghost, because the Church is in a special manner the work of the Holy Ghost.

vi. It contains two chief parts:

a. The Church and its Marks.

b. The Communion of Saints.

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83. What is the ninth article of the Creed?—The ninth article of the Creed is "The Holy Catholic Church; the Communion of Saints."

I. The Catholic Church, as a visible society on earth.

i. Names expressing its varied dignity:

a. Kingdom of God: *Mth xii. 28.*

b. Kingdom of Heaven: *Mth. xiii. 24, 31.*

c. Fold of Christ: *Jn. x. 16.*

d. Bride of Christ: *Eph. v. 23.*

e. Body of Christ: *Col. i. 18, 24.*

f. House of God: *Hebr. iii. 6.*

g. City of God: *Hebr. xii. 22.*

h. Pillar and ground of Truth: *1 Tim. iii. 15.*

i. New Jerusalem: *Apoc. iii. 12.*

j. Holy Mount of Sion: *Apoc. xxi. 10.*

ii. Figures of the Church, in the Old Law:

a. The Garden of Eden: *Gen. ii. 8.*

b. The ark of Noah: *Gen. vi. 14.*

c. The chosen People: *Gen. xxii. 17.*

d. The Tabernacle: *Ex. xxvii.*

e. The Ark of the Covenant: *Ex. xxxvii. 1.*

f. The Temple of Jerusalem: *2 Par. iii. 1.*

g. Jerusalem, the holy city: *2 Esdr. xi. 1.*

h. The Synagogues: *Acts ix. 20; xiii. 14.*

iii. Figures of the Church, in the New Law:

a. The sower: *Mth. xiii. 3.*

b. The leaven: *Mth. xiii. 33.*

c. The mustard seed: *Mth. xiii. 31.*

d. The fishing net: *Mth. xiii. 47.*

e. The vineyard: *Mth. xx. 1.*

f. The ten virgins: *Mth. xxv. 1.*

g. Peter's boat: *Lke. v. 3.*

h. The sheepfold: *Jn. x. 16.*

i. The vine: *Jn. xv. 5.*

II. The Communion of Saints, the Church as one body, in three-fold division:

i. The Church *militant*, on Earth.

ii. The Church *suffering*, in Purgatory; and

iii. The Church *triumphant*, in Heaven.

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84. What is the Catholic Church?—The Catholic Church is the union of all the Faithful under one Head.

Church has various significations:

i. Convocation, or calling forth (Greek word).

a. We are not born members of the Church, as we are born English, Irish, etc., but,

b. We are called to it of God.

ii. The body or assembly of the Faithful.

iii. Portions of the body, e.g:

The Church at Corinth: *2 Cor. i. 1.*

The Churches of Galatia: *Gal. i. 2.*

iv. Private families of the Faithful.

The Church in the house of Prisca: *Rom. xvi. 5.*

v. The authorities of the Church.

"If he will not hear them, tell the Church." *Mth. xviii. 17.*

vi. The place of assembly for divine worship: *1 Cor. xi. 18.*
"The house of God." *1 Tim. iii. 15.*

vii. In this article, it means:
a. The multitude of the Good and the Bad.
b. The Clergy and Laity.
c. The governing and the governed.

Union:

i. A society of many, aiming at the same end, by the same means, e.g:
Society of antiquaries, for the study of ancient monuments.
Trades unions, for the common interests of various industries.
The Church, for the eternal salvation of souls.

ii. A moral being, having
a. Head and members—Body.
b. Common spirit—Soul.

Faithful:

i. All baptised persons, professing the same faith and sacraments—Body.
Victorinus, of Rome. *A. 199.*

ii. All who are joined with Christ, by the gifts of the Holy Ghost—Soul.

iii. In whatever part of the world they be.

iv. Comprise two great divisions, viz.:
a. The *Church Teaching*, or Clergy, whose duties are:
1. To teach the Faithful:
"Going, teach ye all nations." *Mth. xxviii. 19.*
"He commanded us to preach to the people." *Acts x. 42.*

2. To minister the sacraments, e.g:

Baptism: "baptizing them." *Mth. xviii. 19.*

Confirmation: the Apostles imparted the Holy Ghost by the imposition of hands: *Acts viii. 17.*

Penance: "whose sins you shall forgive, they are forgiven." *Jn. xx. 23.*

3. To rule and govern:

"I will give to thee the keys of the Kingdom of Heaven." *Mth. xvi. 19.*

"The Holy Ghost hath placed you bishops, to rule the Church of God." *Acts xx. 28.*

b. The *Church Taught*, or Laity, whose duties are:

1. To hear and receive instruction:

"Remember your prelates . . . whose faith follow." *Heb. xiii. 7.*

Our Lord condemns those who will not hear the Church: *Mth. xviii. 17.*

2. To obey their pastors:

"Let every soul be subject to higher powers." *Rom. xiii. 1.*

"Obey your prelates and be subject to them." *Heb. xiii. 17.*

Respect of Alexander the Great for the High Priest. *A. 200.*

All:

i. Good and bad in time, though not in eternity.

The ark contained animals clean and unclean: *Gen. vii. 2, 3.*

The field produced both wheat and cockle: *Mth. xiii. 26.*

The net caught fish, large and small, good and bad: *Mth. xiii. 47.*

ii. Five classes of men excluded from the pale of the Church Militant.

a. Infidels, who never belonged to the Church.

Many in India, China, etc.

b. Heretics, who wilfully repudiate some doctrine of the Church.

Protestants.

c. Schismatics, who refuse to acknowledge the Head of the Church, and sever themselves from it.

The Greek Church.

d. Excommunicated, cut off from the Church in punishment of sin, till they repent.

The incestuous Corinthian: *1 Cor. v. 3.*

Napoleon's army in 1812. *A. 201.*

e. The *Jews.*

One Head:

i. There is, and can be, but one head to any society.

ii. Two would contradict each other, and neither would be supreme.

Lively image of the Church. *A. 202.*

Thus S. Paul compares the Church to the human body: *1 Cor. xii.; Eph. iv.*

i. Eyes, hands, feet, etc., have their own functions to fulfil, for the common good, guided by the head.

ii. Clergy and Laity, Teachers and Taught, have their respective duties, as just explained, under the authority of the one Head.

THE POPE, HEAD OF THE CHURCH.

Carr xxx.—C.C.T. i., x., § xi.—Gbs. i. 123.—Pwr. i. 482, 521.—Gmc. ii. 244. Guill. i. 368.—Dev. 305.—Sinc. i. 183.—Wlmrs. 44.—C. Blf. 172.—Murphy.

85. Who is the Head of the Catholic Church? The Head of the Catholic Church is Jesus Christ Our Lord.

Jesus Christ Our Lord:

i. Jesus Christ founded the Church, a divine means for man's salvation.

ii. This Church He continues to rule, govern and preserve, even though now ascended to Heaven.

The head of a natural body is not merely united to it, but also rules it.

iii. Hence Jesus Christ remains Head of the Church, Divine and Invisible.

"Behold I am with you all days." *Mth. xxviii. 20.*

"He hath made Him Head over all the Church." *Eph. i. 22.*

iv. But Christ was not to remain for ever visible on earth.

v. He ascended to Heaven, no longer visible to men.

vi. He therefore chose one of the Apostles, as chief among them, to hold His place and authority in the Church. Hence,

86. Has the Church a visible Head on earth?—The Church has a visible Head on earth, the Bishop of Rome, who is the Vicar of Christ.

Visible Head on earth:

i. That can be seen and appealed to.

ii. Motives:

a. The Church is a visible body, composed of many of all nations, and thus requires a visible head.

1. As centre of unity, in faith and morals.

2. As centre of unity, in government and discipline.

b. Necessary to every society of men, to secure law and justice.

A kingdom must have a king.

An army, a general.

So, the Church, the most perfect society, a head.

iii. Supremacy:

a. Pre-eminence, by right divine, over the other Apostles.

b. Supremacy of honour and dignity; and,

c. Supremacy of authority and jurisdiction.

Bishop of Rome:

i. Bishop, having a diocese like any other Bishop, though entrusted to His Vicar-General.

ii. Rome, in Italy:

a. Where S. Peter reigned 25 years, after reigning 7 at Antioch.

b. Centre of Catholic faith and unity.

c. Capital of Christendom.

d. "The eternal city."

iii. Though sometimes residing elsewhere, by stress of circumstances, still remaining Bishop of Rome.

The Popes at Avignon: A.D. 1309-1377.

iv. The constitution of the Church is essentially monarchical.

Vicar, or representative:

i. One who acts in the name and place of another.

ii. Every diocese usually has a Vicar, to act in the Bishop's name, e.g: . . .

Except for individual cases, Vicars were scarcely known before the 12th c.

iii. Honour, respect, and obedience due to him, as to the Bishop himself.

iv. The powers and position of Vicar expire on the death of the Bishop.

v. In which case the administration falls into the hands of the Cathedral Chapter, who must, within eight days, elect a Vicar Capitular.

Christ, the Invisible Head of the Church.

87. Why is the Bishop of Rome the Head of the Church?—The Bishop of Rome is the Head of the Church because he is the successor of S. Peter, whom Christ appointed to be the Head of the Church.

Successor of S. Peter, in the See of Rome.

i. By divine right, and by right of succession: for,
   a. Peter was not appointed Head for those of his own day only:
   b. But, to hand down his powers and authority to others, for the benefit of all future ages: because
   c. The Church is to last all time, as Christ instituted it: so the primacy also must last for all time.

ii. 258 Popes have reigned in succession to S. Peter in the See of Rome.
   82 are canonized Saints, and 33 were martyred.
   207 have been Italians; 1 English, Adrian IV. A.D. 1154.

iii. Leo. XIII. is the 259th. Elected 1878. *Ad multos annos!*

iv. Their names are handed down in history, ecclesiastical and profane.

v. No other Bishop has ever claimed the primacy; but the successors of S. Peter have always done so.

vi. This claim has always been recognized.

vii. If the primacy of Peter be not inherited by the Roman Pontiffs, it is impossible to determine on whom it devolves.

Schism:

i. Greek word signifying rent or division.

ii. The crime of separation from the Church, and the authority of the Pope.

iii. They who are guilty of it are called *Schismatics*.

iv. It does not necessarily include heresy, though it usually ends in that.

v. Images of schism:

The rent in a garment: *Mth. ix. 16; Mrk. ii. 21.*

Division of opinion: *Jn. vii. 43; x. 19.*

vi. Examples of schism:

The Greek schism, by Photius, 10th c.

The schism of the West, on the election of two Popes, 14th c.

The schism in England, through Henry VIII., 16th c.

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88. How do you know that Christ appointed S. Peter to be the Head of the Church?—I know that Christ appointed S. Peter to be the Head of the Church because Christ said to him: "Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And to thee I will give the keys of the Kingdom of Heaven." *Mth. xvi. 18, 19.—A Lap.*

i. Words addressed to Peter.

ii. The reward of his profession of faith: "Thou art the Christ."

Thou art Peter:

i. Peter means a rock.

ii. God in changing his name denotes his future office, e.g:

Abram, (great father) to Abraham, (father of multitudes): *Gen. xvii. 5.*

Bar Jona, (son of John) to Cephas or Peter (rock): *Jn. i. 42.*

iii. Hence the successors of S. Peter, in the See of Rome, change their name:

Mastai-Ferretti to Pius (IX.)

Pecci to Leo (XIII.)

On this rock, as on a foundation:

i. Christ Himself is the real rock, Invisible:

"Other foundation no man can lay, but that which is laid, which is Christ Jesus." *1 Cor. iii. 11.*

ii. The Apostles collectively the foundation of the Church: *Eph. ii. 20.*

They all received power to bind and loose, and preach.

iii. But this power was first promised and given to Peter, And,

iv. Peter received full and independent authority over all.

To him alone were addressed the words: "upon this rock I will build."

v. Peter was the visible rock and foundation, receiving stability from the Invisible Rock.

vi. The supreme government is thus vested in him only.

As the foundation is to a building, so the head is to a society.

I will build:

i. Christ compares His Church to a building.

ii. Many stones are required for a structure; but,

iii. A foundation is essential for the security of the whole.

My Church:

i. Union of all the Faithful:

ii. "A glorious Church, and not having spot or wrinkle."

iii. The divine issue of the Redemption. *Eph. v. 27*

iv. Simon Peter intimately connected with.

v. The only true Church is that built on Peter and his successors, alone representing the invisible rock.

vi. Visible to all men, on the secondary, yet true visible, foundation.

"Where Peter is, there is the Church." *S. Ambrose.*

Gates of Hell:

i. Formerly, at the gates of cities, audiences of kings and ambassadors took place, also the administration of justice: *2 Kgs. xix. 8.*

ii. Gates are also fortified places.

iii. Hence, they have become symbolical of power and importance.

iv. The evil spirits and their mighty influences.

v. The passions of men, their heresies, scandals, conspiracies, etc.

Shall not prevail:

i. Shall never overcome or destroy the Church.

ii. Nor frustrate Her in Her mission—the salvation of souls.

iii. The Church on the contrary shall always prevail against them, as in the past, e.g:

Against Arianism, Nestorianism, and other heresies.

Against Nero, Diocletian, and other persecutors.

A revolutionary of the Reign of Terror. *A. 203.*

iv. Words of encouragement and hope amid all trials.

v. Christ assists and sustains His Church.

"Behold I am with you all days" *Mth. xxviii. 20.*

vi. The Holy Ghost guides Her supreme Head into all truth (p. 197).

Otherwise the gates of hell *would* prevail.

vii. Hence, gather the perpetuity of the Church.

A saying of Napoleon. *A. 204.*

To Thee:

i. To one person individually, to Peter.

ii. Not to the Church at large, primarily.

iii. But to Peter, as Head, and through him to the other ministers of the Church.

iv. To his successors in the See of Rome.

Keys of the Kingdom: as Head and Ruler.

i. Symbol of power and supreme authority: "The keys of office."

Who holds the keys is master of the place.

Custom in war, to hand the keys of the place to the conqueror.

ii. To admit into, or keep from, the kingdom:

"He shall open and none shall shut, and He shall shut and none shall open." *Is. xxii. 22.*

iii. To dispense the treasures of the kingdom:

a. Grace, through the sacraments.

b. Indulgences, or remission of temporal punishment.

iv. Power of order, and jurisdiction:

"Whatsoever thou shalt bind . . . whatsoever thou shalt loose . . ." *Mth. xvi. 19.*

v. Hence S. Peter always represented with keys in his hands.

Sometimes, one gilt, the other plated only.

vi. Three-fold office:

a. Teaching office.

1. To preach the divine doctrine.
2. To condemn heresies.
3. To decide religious controversies.

b. Priestly office:

1. To offer sacrifice.
2. To administer the sacraments.
3. To bless and consecrate.

c. Pastoral office:

1. To rule the Church.
2. To make laws.
3. To inflict punishment.

Of Heaven:

i. Referring to things strictly and directly spiritual.

ii. To things temporal, indirectly only and as affecting spirituals.

iii. Possession of worldly goods and honours, not included in the promise.

iv. On the contrary, the reverse was foretold as the lot of the Church: *Mth. v. 11.*

Supremacy of Peter over all, recognised from the beginning, even by the Apostles:

i. The angel orders Peter to be told of the Resurrection: *Mrk. xvi. 7.*

ii. John gives precedence to Peter at the tomb: *Jn. xx. 5.*

iii. Our Lord appears to Cephas alone: *1 Cor. xv. 5.*

iv. Peter is told to confirm his brethren: *Lke. xxii. 32.*

v. He is commissioned to feed both lambs and sheep, i.e. the whole flock: *Jn. xxi. 16, 17.*

vi. Peter presides at the election of Mathias: *Acts. i. 15.*

vii. And at the Council of Jerusalem: *Acts. xv. 7.*

viii. He preaches the first sermon on the day of Pentecost and the others do not preach in his presence: *Acts ii. 14.*

ix. He judges Ananias and Sapphira: *Acts v. 3.*

x. He works the first miracle: *Acts iii. 6.*

xi. He is noticed as the great worker of miracles: *Acts v. 15.* The sick and infirm were laid in his very shadow.

xii. Peter heads all the lists of the Apostles, and is described as the first: *Mth. x. 2; Mrk. iii. 16; Lke. vi. 14; Acts i. 13.*

xiii. The Councils of the Church and ancient writers attest all this.

Council of Ephesus, A.D. 381, considered it as "questioned by no one."

xiv. Peter's successors have invariably exercised this supremacy ever since.

The *title* of authority is not sufficient; *power* must also follow. Hence Our Saviour continues "Whatsoever thou shalt bind . . . loose . . ." *Mth. xvi. 19.*

Whatsoever, word used in the widest sense.

i. Retaining the sins of men, by refusal of absolution:
ii. Enjoining penance on penitents. *Jn. xx. 23.*
iii. Inflicting ecclesiastical censures.
iv. Making laws and precepts.
v. Releasing the Faithful from these (first four).
vi. Binding consciences by definitions of faith.
vii. Granting favours, indulgences, dispensations.

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89. What is the Bishop of Rome called?—The Bishop of Rome is called the Pope, which word signifies Father.

Pope:

i. From the Latin, *Papa*, meaning father.
ii. Name given to the Bishop of Rome exclusively, from the 6th c.
iii. Yet, in Russia, priests are also called popes.
iv. Other names: Sovereign Pontiff; His Holiness; Vicar of Christ, etc.
v. The Pope styles himself, "Servant of the Servants of God."
Form first used by S. Gregory the Great, 6th c.
vi. Elected by the Cardinals, in conclave.
Their full number is 70, constituting the Sacred College.

vii. Yet He receives His power and authority, not from them, but from God, as successor to the Prince of the Apostles.

viii. The Pope may resign His dignity and powers.
S. Peter Celestine resigned in 1294: May 19.
Pius VII. prepared to do the same, in case of need, in 1804.

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90. Is the Pope the spiritual Father of all Christians?—The Pope is the spiritual Father of all Christians.

Spiritual Father of Christians:

i. The Pope is the source of all authority and power in the Church.

ii. The Bishops receive theirs from him for their respective dioceses.

iii. The Priests, from them, for their various missions.

iv. The Faithful receive grace through the ministrations of the Clergy.
Sacraments, Sacrifice, etc.

v. Thus, the Pope is truly the spiritual Father of all Christians, since from Him they receive the spiritual life of grace to their souls.

vi. The Pope, temporal Sovereign also, till 1870. *Murphy.*
a. Not of necessity, but most expedient. *A. 205.*
b. Benefits of the temporal power to the world.
S. Leo the Great and Attila: Apl. 11. *A. 206.*
Words of Napoleon. *A. 207.*
Pitt and Napoleon. *A. 208.*

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91. Is the Pope the Shepherd and Teacher of all Christians?—The Pope is the Shepherd and Teacher of all Christians, because Christ made S. Peter the Shepherd of the whole flock when He said, "Feed My lambs, feed My sheep." He also prayed that his "faith" might never fail, and commanded him to "confirm" his brethren. *Jn. xxi. 15, 17; Lke. xxii. 32.—A. Lap.*

Shepherd of all Christians:

i. Our Lord often represented Himself as the Good Shepherd: *Jn. x. 11.*

ii. As He was not to remain on earth, He chose another to take His place, as Shepherd of the fold (p. 188).

iii. The Pope continues this office through time, feeding the lambs and the sheep.

iv. The duties of a shepherd are:

a. To lead the flock to good pasture lands.

b. To guide them, and keep them from wandering.

c. To lead them back when straying.

d. To protect them against the wolf and every danger.

v. Such the duties of a shepherd of souls, viz.:

Feed:

i. With a three-fold food:

a. The word of truth.

b. The example of good life.

c. Temporal aid.

ii. Teach sound doctrine to the flock.

iii. Guard them against sin.

iv. Lead them to repentance, if fallen.

v. Keep occasions of sin away from them.

vi. Remembering the account one day to be rendered for each of them.

Hence the zeal of the Pontiffs and of Saints for souls.

My Lambs:

i. The young ones of the spiritual life given in Baptism.

ii. The innocent of heart, through the grace of Baptism.

iii. The followers of Him who was the "Lamb of God." *Jn. i. 36.*

iv. The simple Faithful, Laity, and inferior Clergy.

v. Converts to the faith, helpless and weak.

vi. All to be carefully tended: hence, "Feed My lambs" twice repeated.

My Sheep:

i. The elders of the flock, Bishops and Prelates.

ii. The fathers, as it were, of the Faithful.

iii. The Apostles themselves.

iv. All to be subject to Peter and his successors.

Thus the Pope is Shepherd of the whole flock.

Teacher of all Christians:

i. Our Lord calls Himself the Truth: *Jn. xiv. 6.*

ii. As He could not remain on earth to teach men, He chose another as teacher of His flock.

iii. The Pope continues this office through all time, feeding the lambs and sheep with the spiritual food of truth.

iv. The duty of this spiritual teacher is:

a. To make known and explain the divine truths.

b. To define dogmas of faith.

c. To condemn errors and false doctrine.

d. To decide religious controversies and matters of doubt.

e. To declare what is lawful or unlawful in the moral order.

Christ prayed:

i. For all the Apostles; but,

ii. For Peter in particular, the future Head of the Church.

iii. For an object most dear to His heart—the welfare of His Church.

iv. Such prayer of the Son of God divinely efficacious.

Faith not to fail:

i. Faith by which Peter believed Christ to be the Son of God.

Though his courage might fail, as it did later: *Lke. xxii. 57.*

ii. Faith also of his successors, to the end of time.

iii. So that the Church might have a sure oracle to consult.

Confirm:

i. In the doctrines of the faith.

ii. A command to instruct, guide, and lead all.

iii. Further argument for the supremacy of Peter and his successors.

The brethren:

i. Not only the Apostles, but all the Faithful.

ii. Apostles, brethren, as it were of Christ Himself, in the Apostolate.

Thus is the Pope Teacher of all Christians.

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92. Is the Pope infallible?—The Pope is infallible.

Infallible:

i. The Pope then is the Shepherd and Teacher of all Christians.

ii. To be deserving of their implicit confidence, he must be infallible.

iii. Infallibility does not mean:

a. Inerrancy, or inability to *believe* what is wrong; nor,

b. Impeccability, or inability to *do* what is wrong.

1. The Pope is mortal man and subject to all human frailties.

2. Unworthiness of some few Popes greatly exaggerated.

iv. Many, misunderstanding this word, bring it into ridicule.

v. Hence the importance of the subject.

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93. What do you mean when you say that the Pope is infallible?—When I say that the Pope is infallible, I mean that the Pope cannot err when, as Shepherd and Teacher of all Christians, he defines a doctrine, concerning faith or morals, to be held by the whole Church.

Cannot err:

i. Leading the flock astray.

ii. By teaching doctrine opposed to the Revelation of God (faith).

iii. By declaring something opposed to the Law of God (morals).

As Shepherd and Teacher of all:

i. First condition for infallibility.

ii. As Head of the Universal Church.

iii. In his official capacity: *ex cathedrâ*.

iv. Not:

a. As a private person, e.g: speaking to one or several.

b. As an individual Bishop, e.g: preaching in a Church.

c. As a private theologian, e.g: writing a theological work.

Defining a doctrine: *A. 209.*

i. Second condition for infallibility.

ii. Doctrine on *Faith*, Revelation of God, to be believed by all; or,

iii. Doctrine in *Morals*, Law of God, to be obeyed by all, but,

iv. Not questions of science, e.g: astronomy, etc.
Except as affecting a matter of faith or morals.

To be held by the whole Church:

i. Third condition for infallibility.

ii. Binding the consciences of all.
Fénélon and the "Maxims." *A. 210.*

Means of infallibility:

i. Not, *revelation*, which is the teaching by God of an unknown truth.

ii. Not, *inspiration*, which is saying what the Holy Spirit wishes.

a. Through an illumination of the mind, and

b. Through an impulse of the will.

iii. But, *assistance* of the Holy Ghost to speak a revealed truth.

Presupposing human industry and attention.
Bp. Gibbon on infallibility. *A. 211.*

Proofs of Infallibility:

I. *Scripture:*

i. The particular assistance of God in teaching true doctrine was given to the High Priest in the Old Law: *Deut. xvii. 8-13.*

a. The High Priest of the Old Law was but a figure and type of the High Priest in the New Law.

b. Hence the latter must have the same assistance of God, otherwise the reality would be inferior to the type.

ii. Christ declares S. Peter the rock on which He would build His Church: *Mth. xvi. 18.*

a. He declares also the stability of the wise man's house to depend on its being built on the rock: *Mth. vii. 25.*

b. If Peter, as Head of the Church, is the rock on which it is built, and she is infallible because built on the rock, the rock itself must be infallible.

iii. Christ prayed in particular that Peter's faith might not fail, and then commissioned him to confirm the other Apostles: *Lke. xxii. 32.*

a. Now the prayer of Christ is always heard: *Jn. xi. 22.*

b. Hence also His prayer for the infallibility of Peter and his successors.

iv. Christ commissioned Peter to feed both the lambs and sheep of His flock: *Jn. xxi. 15.*

a. Now the chief food of the Christian soul is divine truth, received by faith.

b. Hence Peter and his successors have to feed the flock, always and at all times, with the wholesome food of truth, which is the same as saying they cannot err.

II. *Tradition:* or testimony of the Fathers of the Church from the earliest ages, showing the belief of the Church in their day, e.g:

Origen, 3rd c.

S. Irenæus, Bp. of Lyons, 3rd c.: June 28.

S. Cyril, of Alexandria, 5th c.: Jan. 28.

S. Augustine, Bp. of Hippo, 5th c.: Augt. 28.
Roma locuta est: causa finita est.
S. Jerome, 5th c.: Spt. 30.

III. *Reason:*

i. Knowing the love and justice of God towards man, we cannot suppose God would give to the Church a Head that could lead into error those entrusted to his care and teaching!

ii. Reason requires there should be in the Church one who, under divine guidance, should with certainty explain God's inspired Word, and all that flows therefrom, and a living judge to correct all errors.

S. Paul's epistles, "in which there are certain things hard to be understood." *2 Pet. iii. 16.*
Mgr. Cheverus. *A. 212.*

iii. From the promises of Christ, the Church cannot err in faith.

a. From the institution of Christ, the Church must remain united to the Papacy.

b. Hence must the Pope be infallible.

iv. The greatest enemies of the Church cannot show that any single Pope ever taught false or pernicious doctrine.

v. Whenever any Pope has issued any decree concerning faith or morals, it has at once been received by the great body of the Bishops, as solid and wholesome doctrine.

vi. Many heresies have been proscribed and condemned by the authority of the Head of the Church alone.

vii. In all controversies of moment, Bishops always have recourse to the head of the Church for decision.

IV. *Its definition*, as a dogma of faith:

By the Vatican Council, in the Constitution *Pastor æternus*, July 18th, 1870.

Corollaries of the Infallibility:

i. Papal definitions are infallible in their own right of Christ's promise, independently of the Church's consent.

The rock must secure the Church, and not the Church, the rock.

ii. Papal definitions are irreformable by the Church, even in Council.

The body has not to guide the head, but the head the body.

The scholar does not instruct the master, but the teacher instructs the pupil.

Meaning of definition of faith:

i. A definition of faith does not imply a new doctrine.

The circulation of the blood was not a new fact, though only discovered by Harvey in 1616.

The law of gravitation was not new, because discovered by Newton, in the 17th c.

So, the divine maternity was not a new doctrine, though not formally defined till the Council of Ephesus, A.D. 431.

So, also, of the Immaculate Conception, defined in 1854.

ii. A definition of doctrine merely raises to the dignity of a dogma a truth or doctrine that had always been received by the Church, and makes its acceptance binding on the consciences of all.

Reasons for definitions of faith:

i. To make a doctrine more clear and precise, e.g:

Infallibility of the Pope, in 1870, then much discussed.

ii. To reaffirm or defend some point of doctrine, e.g:
The divinity of Our Lord, against Arius, A.D. 325.
The divine maternity of Our Lady, against Nestorius, A.D. 431.

iii. To give glory to God and His Saints, e.g:
The Immaculate Conception, in 1854.

Lessons:

i. Deep devotion and confidence in S. Peter, Prince of the Apostles.
Solid and widespread in England till the 16th c.

ii. Reverence and love for the Pope, successor of S. Peter, as Head of the Church.

iii. Humble submission to papal decrees and definitions.
S. Stephen, of Hungary: Spt. 2. *A. 213.*

iv. Ready obedience to the orders and behests of the Pope.

v. Respect and obedience to Bishops and Priests, holding God's place in our regard.

vi. Prayer for the Pope in his difficulties.

vii. Readiness to assist him in his wants.
Peter Pence first introduced by Ina, King of Wessex, A.D. 728.

THE MARKS OF THE CHURCH.

Carr xxv.—C.C.T. i., x.—Gbs. i. 134.—Pwr. i. 435, 515.—Gme. ii. 256.—Guill. i. 424.—Dev. 269, 279.—Sinc. i. 197.—Wlmrs. 50.—Duke xi.

i. Of three things one:
a. All religions are true:
Which is absurd, since they teach contradictory doctrines.

b. All religions are false:

Also absurd, as being practically atheism.

c. Hence one religion alone can be true.

ii. The object of this religion or Church is to continue the mission of Christ, in His three-fold character:

a. As *King*, to rule the members of His mystical body on earth.

b. As *Priest*, to cleanse and sanctify souls by grace.

c. As *Prophet*, to teach the truths of Revelation.

iii. Christ wishes all men to be saved by this true Church.

iv. Hence He has given to it certain marks by which it may be known.

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94. Has the Church of Christ any marks by which we may know her?—The Church of Christ has four marks by which we may know her: she is One—she is Holy—she is Catholic—she is Apostolic.

Four marks:

i. As stated in the Nicene Creed, hence of faith.

ii. Often referred to in Scripture (as infra, under each).

Hence anyone believing the Scriptures must admit them.

iii. None can be the true Church without them.

iv. Not chosen arbitrarily, but grounded on the nature of the Church.

v. Making the Church as the city on a hill visible to all: *Mth. v. 14.*

vi. Christ foretold that false teachers would arise: *Mth. xxiv. 5.*

Hence the need of certain marks to distinguish His Church.

vii. External manifestations divinely implanted in the Church: and

a. They must belong to the true Church only, distinguishing it from all others.

b. They must in some way fall under the cognizance of the senses.

c. They must be more evident than the Church itself.

viii. Four in number as now to be developed.

ix. Admitted by the 8th of the Thirty-nine Articles.

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95. How is the Church One?—The Church is One because all her members agree in one Faith, have all the same Sacrifice and Sacraments, and are all united under one Head.

Unity:

i. First mark by which the true Church may be known.

"Every kingdom divided against itself shall be made desolate." *Mth. xii. 25.*

"There shall be one fold and one shepherd." *Jn. x. 16.*

"That they may be one, as we also are." *Jn. xvii. 11.*

"One Lord, one faith, one baptism." *Eph. iv. 5.*

ii. Christ did not, could not, make two religions, two faiths, or two roads to Heaven.

I. All members agree in one faith:

i. No difference in dogma or doctrine among them.

ii. Everywhere the same truths are taught and received.

iii. Every age has taught and handed down the same truths of Revelation.

iv. All accept the same interpretation of Scripture and Tradition.

v. Learned and ignorant, king and peasant, all believe the same Creeds.

vi. All submit to the same rule of morals.

vii. The Church cuts off from her communion all whose belief differs from hers.

II. All have the same worship: go anywhere and you find everywhere

i. The same *Sacrifice* of the Mass, though externals may sometimes differ, e.g:
Coptic and Syrian rites, Latin and Greek rites.

ii. The same *Sacraments*, seven in number. *Bergier.*

iii. The same *observances*, e.g:
a. Lent and Advent and penitential practices.
b. Days of fasting and abstinence, though details may vary.
c. Festivals and Holy Seasons.

iv. The same *devotions*, e.g:
a. The Rosary of Our Lady.
b. The Stations of the Cross.
c. Scapulars, Medals, Confraternities, etc.

III. All united under one Head:

i. Order and harmony in the Church:
Pope, Bishops, Priests and People.

ii. Same order as in the human body: *1 Cor. xii. 12.*

iii. Every nation and class, though differing in language and laws, customs and interests, submit to this same authority.

iv. The most perfect monarchical government.

96. How is the Church Holy?—The Church is Holy because she teaches a holy doctrine, offers to all the means of holiness, and is distinguished by the eminent holiness of so many thousands of her children.

Holiness:

i. Second mark of the true Church.
"Be ye holy, because I am the Lord your God." *Lev. xx. 7.*

Christ's prayer for this note of His Church:
Jn. xvii. 17.
"Christ delivered Himself up for it (the Church) that He might sanctify it." *Eph. v. 25.*
"A glorious Church, not having spot or wrinkle."
Eph. v. 27.

ii. Christ, being Son of God, could not but make His Church holy.

I. The Church teaches a holy doctrine:

i. Truths of Revelation, divine in their origin.

ii. Doctrine good and holy in itself.
"Every word of God is fire-tried." *Prov. xxx. 5.*

iii. Doctrine calculated to make us holy, if we follow it.
"The word which is able to save your souls." *Jas. i. 21.*

iv. Doctrine holy, as shown by its surviving opposition and persecution, because divine.

v. The various counsels of perfection (II. 396).

II. The Church offers means of holiness:

i. Mass, obtaining grace for every need.

ii. Sacraments, to cleanse from sin, and give Divine Grace.

iii. Commandments of the Church, prescribing duties that will sanctify.

iv. The morality preached by the Church leads to holiness.

v. Practice of the Councils of Perfection.
The Religious Orders.

vi. Feasts, Images, Ceremonies, reminding us of Christ and leading to God.

vii. Societies and devotions in honour of Holy Mysteries, Saints, Virtues, etc.

III. Holiness of thousands, who have used these means.

i. The whole Calendar of Saints witnesses to the constant sanctity of the Church, e.g:

Martyrs, suffering torments and death rather than commit sin:

S. Lawrence: Aug. 10.

S. Cecily: Nov. 22.

S. Thomas of Canterbury: Dec. 29.

Bishops and Priests, preaching and teaching God's word, attending the sick and dying in every peril:

S. Francis of Sales: Jan. 29.

S. Vincent of Paul: Jly. 19.

S. Charles Boromeo: Nov. 4.

Virgins and Widows, leading lives of perfection:

S. Monica: May 4.

S. Jane: Aug. 21.

S. Teresa: Oct. 15.

ii. Religious Orders, for the relief of sickness, poverty, and every want:

Trinitarians, A.D. 1198, for the redemption of captives.

Order of Charity, 1540, for attendance in hospitals.

Sisters of Charity, 1646, for foundlings and orphans.

Little Sisters of the Poor, 1840, for the old and infirm.

iii. Sanctity in every condition of life (p. 398).

Fénélon and Lord Peterborough. *A. 214.*

iv. Sanctity testified to by miracles, as seen in the lives of the Saints.

S. Antony: Jan. 17.

S. Catherine of Siena: Apl. 30.
S. Martin of Tours: Nov. 11.
S. Gregory Thaumaturgus: Nov. 17.
S. Francis Xavier: Dec. 3.

v. Though not so necessary nowadays, miracles still continue:
Our Lady at Lourdes.
S. Winifred at Holywell.
The Curé of Ars.

vi. Many Saints are raised to the Altars of the Church: many more, obscure and unknown to the world at large.

vii. If we use the same means of holiness, we shall attain to sanctity.
The Church is a garden giving scope and encouragement to grow in holiness.

viii. All the members of the Church not necessarily holy, seeing what human nature is:
a. Of the twelve Apostles, one fell: *Mth. xxvii. 3.*
b. The cockle grows with the wheat: *Mth. xiii. 25.*
c. The net takes in bad fish as well as good: *Mth. xiii. 47.*
d. All the students, in a place of learning, are not learned.

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97. What does the word Catholic mean?—The word Catholic means Universal.

Catholic:

i. From the Greek, means universal.

ii. As to *time:* from the days of Our Lord to the Day of Judgment.

iii. As to *place:* embracing gradually every country of the globe.

iv. Excluding particular Churches, as political or national: Church of England, or Scotland, or Russia.

v. Embracing, in the bosom of love, all mankind, of whatever country and condition.

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98. How is the Church Catholic or Universal?—The Church is Catholic or Universal because she subsists in all ages, teaches all nations, and is the one Ark of Salvation for all.

Catholicity:

i. Third mark of the true Church.

"I will give the Gentiles for thy inheritance, and the utmost parts of the earth for thy possession." *Ps. ii. 8.*

"He shall rule from sea to sea." *Ps. lxxi. 8.*

"All the kings of the earth shall adore Him; all nations shall serve him." *Ps. lxxi. 11.*

"Go ye into the whole world and preach the Gospel to every creature." *Mrk. xvi. 15.*

"You shall be witnesses unto Me . . . even to the uttermost part of the earth." *Acts i. 8.*

"Not willing that any should perish." *2 Petr. iii. 9.*

ii. Christ came to save all men, of every age and clime.

I. The Church subsists in all ages (Time):

i. The Church has always existed: hence, called the "old Church."

ii. The Church in its present external form exists only from the time of Christ. But

iii. In its substance, as the society of the just of all ages, it exists from the days of creation.

iv. It includes therefore the patriarchs and prophets of old; all adorers of the Saviour to come, as we adore Him, having come.

v. It will continue to exist to the end of time, carrying on Our Lord's work.

"Behold I am with you all days, even to the consummation of the world." *Mth. xxviii. 20.*

vi. These truths were:

a. Revealed to our first parents.

b. Transmitted by the patriarchs.

c. Developed under the Law.

d. Completed under the Gospel: and,

e. Confided to the Apostles, to be handed on to the end of time.

II. The Church teaches all nations (Place):

"All nations shall flow into it." *Is. ii. 2.*

i. Our Lord sent His Apostles into the whole world: *Mth. x. 5.*

ii. Hence they separated, after the Council of Jerusalem, A.D. 51, and divided the earth among them:

S. Peter:	June 29:	Antioch and Rome.
S. Andrew:	Nov. 30:	Scythia and Greece.
S. James the Less:	May 1:	Jerusalem.
S. John:	Dec. 27:	Parthia and Asia Minor.
S. Philip:	May 1:	Phrygia.
S. Bartholomew:	Augt. 24:	India and Arabia.
S. Thomas:	Dec. 21:	India.
S. Matthew:	Spt. 21:	South and East of Asia.
S. James the Greater:	Jly. 25:	Spain.
S. Simon:	Oct. 28:	Africa and Persia.
S. Jude:	Oct. 28:	Judea and Syria.
S. Matthias:	Feb. 2:	Cappadocia.

iii. Under the successors of S. Peter, other missioners continued their work, e.g:

S. Patrick:	Mrch. 17:	Ireland:	5th c.
S. Augustine:	May 26:	England:	6th c.
S. Boniface:	June 5:	Germany:	8th c.
S. Methodius:	Jly. 5:	The Slavs:	9th c.

Missionaries of the present day among the heathen.

Parable of the mustard seed: *Mth. xiii. 31.*

iv. Go where you will and you find

a. Fellow Catholics everywhere.

b. Catholic missioners daily extending the dominion of the Church.

c. Daily recitation of the Creed.

The map of the world. *A. 215.*

v. Greatest portion of Christians in the world are Catholic.

967 Sees in the Catholic world.

250,000,000 Catholics in the world.

More than all other Christian sects together: what singly!

vi. The sun never sets on the worship of the Catholic Church. *A. 750.*

a. Everywhere her incense ascends.

b. Everywhere her Sacraments are administered.

c. Everywhere the pure Sacrifice is offered.

vii. The name Catholic given Her in books of travel and science, and even in the daily papers throughout the world.

III. The one ark of salvation for all:

i. The Church is compared to the ark of Noah: hence,

"Out of the Church there is no salvation."

ii. This maxim not a bigoted expression, because *true*.

"Do not think to have God as your Father, if you have not the Church as your Mother." *S. Aug.*

a. To be saved:

1. We must believe all that Christ has taught.
2. We must do all that Christ has commanded.

b. Only in the true Church can this be.

c. Hence, Out of the Church no salvation.

iii. Hereby *Indifferentism* stands condemned, which holds that

a. All religions are equally good.

b. It matters not which we follow.

iv. This maxim not a bigoted expression, because *conformable to right reason*.

a. In the Catholic Church only is the sacrifice of Redemption offered.

b. They only receive a salary, that have worked in the vineyard of the Lord.

c. Those who were outside the ark of Noah perished.

d. A member separated from the body cannot have life.

e. A branch cut off from the trunk cannot produce fruit.

f. Common sense alone tells us that God can mark out the path by which He wishes man to reach the end of His creation.

g. Common sense tells us God can make Heaven depend on the fulfilment of certain conditions.

This God has done, in establishing His Church.

Hence, Out of this Church no salvation.

v. Who belong to this Church?

a. All baptized persons, who do not wilfully renounce their faith and obedience.

b. Protestants and others, if validly baptized, even though they know it not.

c. Those who, though not baptized, are invincibly ignorant of the true Church, but have the implicit desire of submitting to it.

vi. All who *are* in the true Church not necessarily saved.

a. In the ark there were animals clean and unclean, which latter were rejected after the deluge: *Gen. viii. 20.*

b. So, in the Church, they will be rejected that die in mortal sin.

vii. Gratitude for the gift of faith, and correspondence with grace.

Thus the true Church is Catholic in time and place.

i. The Church of Rome, the only one claiming to be the one ark of salvation.

ii. The Church of Rome alone known by the name Catholic, given by common consent.

iii. All other Churches known by their own names: Wesleyan, etc., etc.

Priest, Jew, and Parson. *A. 216.*

Change of Religion. *A. 217.*

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99. How is the Church Apostolic?—The Church is Apostolic because she holds the doctrines and traditions of the Apostles, and because, through the unbroken succession of her Pastors, she derives her Orders and her Mission from them.

Apostolicity:

i. Fourth mark of the true Church.

"Going, teach ye all nations." *Mth. xxviii. 19.*

"Behold I am with you all days." *Mth. xxviii. 20.*

"As the Father hath sent Me, I also send you." *Jn. xx. 21.*

"Though an angel from Heaven preach a gospel to you besides that which we have preached to you, let him be anathema." *Gal. i. 8.*

"Built upon the foundation of the Apostles." *Eph. ii. 20.*

ii. The Church of Christ must also be the Church of the Apostles, since He made them His first Bishops.

I. The Church holds the doctrines of the Apostles:

i. Christ taught the Apostles, and them only, all things necessary, and to them only gave the promise of abiding aid.

ii. The Church preserves jealously the teachings of the Apostles, whole and entire.

Her very enemies blame her for refusing to change.

iii. She reverences their writings in Holy Scripture, and preserves them with care.

iv. She teaches no doctrine now but what has always been received.

(A new definition of faith is not a new doctrine. p. 202.)

v. If one man from every century past could rise from the tomb, each and all would declare the teaching of the present century to be the same as in his own.

II. The Church holds the traditions of the Apostles: *Bergier.*

i. Tradition means revealed truths or precepts transmitted otherwise than by Holy Scripture.

a. Oral: by word of mouth, from father to son, as among the patriarchs.

b. Written: in the works of the Fathers and Doctors of the Church.

ii. Tradition found in various monuments, e.g:

a. Councils of the Church.

b. Liturgical Books (Missal, Ritual).

c. Acts of the Martyrs.

d. Inscriptions on tombs and public monuments.

iii. Examples of tradition:

The Assumption of B.V.

The observance of Sunday instead of the Sabbath.

The addition of water in the Chalice at Mass.

The Baptism of infants.

The matter, form, and number of the Sacraments.

iv. Value of tradition:

"Faith cometh by hearing." *Rom. x. 17.*

"Hold the traditions which you have learned, whether by word or by our epistle." *2 Thess. ii. 14.*

"The things which thou hast heard of me by many witnesses, the same commend to faithful men." *2 Tim. ii. 2.*

The Protestant reduced to silence. *A. 218.*

III. Unbroken succession of pastors:

i. Who have not let their powers die, but have ordained others from the times of the Apostles.

ii. If a See, now extinct, be revived, the new Bishop of that See becomes a successor of the Apostles,

because the power to consecrate him has been transmitted to his consecrators by their consecrators, and so backwards, in a sort of pedigree, to the Apostles and Our Lord Himself.

iii. The succession of Bishops has never failed to Rome, as to other places.

Leo. XIII. traces back an unbroken pedigree, through 258 predecessors, to Peter himself.

iv. The names and works of Popes and Bishops are handed down in history.

V. The Church receives her Orders from the Apostles:

i. Christ chose who His ministers should be:

"You have not chosen Me, but I have chosen you." *Jn. xv. 16.*

ii. He chose the Apostles, and them only, to be shepherds, ministers and rulers in His Church.

iii. Sacrament of Holy Orders: (II. 265) including

a. Power to baptize:

"Teach ye all nations, baptizing them." *Mth. xxviii. 19.*

b. Power of absolution:

"Whose sins you shall forgive, they are forgiven them." *Jn. xx. 23.*

c. Power to offer sacrifice:

"Do this for a commemoration of Me." *Lke. xxii. 19.*

iv. These powers handed down through unbroken succession of pastors.

"They ordained to them priests in every Church." *Acts xiv. 22.*

V. The Church receives her mission from the Apostles:

i. Jurisdiction, i.e. lawful authority to use her powers.

ii. Though possessing such powers, the Apostles did not use them till they were sent.

A judge must have a circuit assigned to him.

"*Going*, teach ye all nations." *Mth. xxviii. 19.*

"As the Father hath sent Me, I also *send* you." *Jn. xx. 21.*

"How shall they preach, unless they be *sent?*" *Rom. x. 15.*

iii. As the Apostles alone received this mission, they alone could transmit it.

iv. Jurisdiction is received through the unbroken succession of pastors.

Such the four necessary marks of the true Church.

i. The only Church which possesses them all is the Church of Rome, of which Peter is the Head.

ii. This Church alone, therefore, is the true Church of God.

Luther on the Catholic Church. *A. 219.*

Curé of Ars and the Protestant. *A. 220.*

Lessons:

i. Prayer for the peace, exaltation, and spread of the Church.

ii. Gratitude to God who has made us members of His Church.

iii. Prayer for grace to live as worthy members of the Fold.

The situation missed. *A. 221.*

A brave soldier's answer. *A. 222.*

iv. Prayer for conversion of those outside the Fold.

INFALLIBILITY OF THE CHURCH.

i. The Church is appointed to guide men to Heaven.

ii. Hence she must be guarded against error in her teaching.

iii. She would otherwise fail in her mission and injure the interests of God and man.

100. Can the Church err in what she teaches?—The Church cannot err in what she teaches as to faith or morals, for she is our infallible guide in both.

Church means, here,

i. The Teaching Church:

The body of Bishops with the Pope at their head.

"He that heareth you heareth Me." *Lke. x. 16.*

ii. *Ordinary* state:

The Bishops dispersed throughout the world in their various dioceses.

iii. *Extraordinary* state:

Gathered together in General Council, i.e. Council,

a. To which all Bishops are summoned.

b. Over which the Pope presides, in person, or by Legate.

Council of the Vatican. *A. 223.*

iv. The pastoral office (not Orders) of Priests is not, like that of Bishops, of divine, but of ecclesiastical, institution.

Cannot err:

i. Any individual Bishop may fail, but he does not constitute the Church.

Infallibility is promised, not to Bishops singly, but to all collectively, united to the Pope.

ii. The body of Bishops cannot fail, because, with the Pope, they constitute the Church teaching.

iii. If the Church erred, the design of her Founder could not be realized.

iv. If the Church erred, man might be bound by Christ to believe what is false.

v. If the Church erred, Christ might have to reward error, or punish truth.

vi. Hence, the very nature of the Church and her Founder requires that she should be guarded against all possibility of teaching error.

A poor man's answer. *A. 224.*

In what she teaches:

i. In General Councils, of which there have been twenty:

First General Council: Nicæa, A.D. 325.

Last General Council: Vatican, 1869: adjourned 1870.

ii. By the Bishops dispersed over the world.

There are over nine hundred Bishops.

iii. In her ordinary and daily preaching of Christian doctrine.

By Priests under the supervision of the Bishops.

Commissioned by them to teach in their name.

iv. Through the Pope speaking *ex cathedrâ* (p. 198).

v. Scripture and tradition the two sources of the Church's teaching.

As to faith:

i. Whatever God has revealed, to be believed by man.

ii. The whole body of divine truths.

iii. The true meaning of revealed truths.

iv. Matters of piety and religion, doctrine and worship.

v. Dogmatic facts, e.g: orthodoxy of books.

vi. Decision of controversies.

vii. Condemnation of error.

viii. Canonization of Saints.

As to morals:

i. What is right or wrong, good or bad.

ii. Precepts binding all.

iii. Matters concerning the spiritual welfare of souls.

iv. Condemnation of bad books.

Infallible Guide:

"The Church of the living God, the pillar and ground of the truth." *1 Tim. iii. 15.*

In both (faith and morals):

i. Summary of both found in the Catechism.

ii. Hence the necessity of instruction in it.

iii. Duty of parents to their children in regard to it.

iv. Duty of all to be instructed.

Lessons:

i. Gratitude to God for giving us an infallible guide, thus making our faith firm and secure.

ii. Humility in submitting in all things to the judgment of the Church.

"If he will not hear the Church, let him be to thee as the heathen." *Mth. xviii. 17.*

iii. In temptations against faith, remember the grounds on which the truths of Revelation are based, and say "I believe."

iv. Compassion and prayer for those outside this Church, "tossed to and fro, and carried about with every wind of doctrine." *Eph. iv. 14.*

The reply of the princess. *A. 225.*

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101. How do you know that the Church cannot err in what she teaches?—I know that the Church cannot err in what she teaches because Christ promised that the gates of hell shall never prevail against His Church; that the Holy Ghost shall teach her all things; and that He Himself will be with her all days, even to the consummation of the world.

Mth. xvi. 18; Jn. xiv. 16-26; Mth. xxviii. 20.—A. Lap.

I. The gates of hell not prevailing: (p. 190).

If the Church could teach error, the gates of hell *would* prevail and the Church would fail in her mission.

II. The Holy Ghost teaching all things:

i. To console the Apostles, Our Lord promised the Holy Ghost:

a. To come and teach them all things.

b. To recall to them whatever He had taught them.

ii. Promises made to all the Apostles, but with Peter present.

iii. The Holy Ghost teaches all truth.

a. Concerning the Incarnation of the Son of God.

b. Whatever is necessary for the foundation and stability of the Church.

iv. Hence, under such guidance, the Church must be infallible.

III. Christ with His Church all days:

i. Blasphemy to suppose Our Lord would remain with a Church deceived or deceiving.

ii. But He has promised His presence to the Church:

a. Invisibly, yet truly, as Her head.

b. By His grace and strength, consolation and guidance.

iii. The world will pass away rather than that this promise should fail: *Mth. xxiv. 35.*

iv. Hence, again, under such guidance, the Church must be infallible.

v. Christ with His Church also in the Bl. Sacrament, as the food and consolation of the Faithful.

vi. Christ with each member of the Church, when the soul is in the state of grace.

THE COMMUNION OF SAINTS.

Carr xxxi.—C.C.T. i., x. § xxiii.—Gbs. i. 150.—Pwr. ii. 139.—Gme. ii. 265.—Guill. i. 517.—Dev. 358.—Sinc. ii. 189.—Wlmrs. 213.

102. What do you mean by the Communion of Saints?—By the Communion of Saints I mean that all the members of the Church, in heaven, on earth, and in purgatory, are in communion with each other, as being one body in Jesus Christ.

Communion:

i. State of souls joined together in one body, the Church.

ii. Effect and privilege of membership.

Saints:

i. *Perfect:* united in Heaven by perfect charity.

ii. *Imperfect:*

a. In Purgatory, the suffering souls: } living branches

b. On earth, those in state of grace: } of the Vine.

c. On earth, those in state of sin: dead branches.

iii. All members of the Church have been sanctified by Baptism.

iv. All are called to be Saints.

"This is the will of God, your sanctification." *1 Thess. iv. 3.*

v. S. Paul called the early Christians Saints:

1 Cor. xvi. 1; 2 Cor. ix. 12; Eph. iv. 12.

Members of the Church:

i. In Heaven, *Triumphant.*

ii. On Earth, *Militant.*

iii. In Purgatory, *Suffering.*

In Communion with each other:

i. All working together for the good of all.

"A brother that is helped by his brother is like a strong city." *Prov. xviii. 19.*

ii. As children of the same house, sharing the common goods.

iii. As an army belonging to one King, and fighting a common foe.

One body: a comparison:

i. *Natural body:*

a. Has many members, united to make one whole.

b. The members have no separate existence, but exist only when united with the rest.

c. The members have no separate aim, but work together for the good of all.

d. All directed and kept in unity of action by one head. So also,

ii. *Mystical body:*

a. Has many members: all are members one of another.

b. They have no independent existence.

c. They have not only a personal aim (salvation), but live for the good of all.

d. All directed in mind and will by the one Head, Christ.

In Christ:

i. The Head of the Church.

ii. To each member, the source of common Faith, Hope, Charity.

"I am the vine, you the branches." *Jn. xv. 5.*

"As in one body we have many members . . . so we, being many, are one body in Christ." *Rom. xii. 4.*

iii. Hence, every member shares

a. In the good works done by other members.

b. In the loss of grace, through the illdeeds of others.

103. How are the faithful on earth in communion with each other?—The faithful on earth are in communion with each other by professing the same faith, obeying the same authority, and assisting each other with their prayers and good works.

I. Professing the same faith:

i. Constituting "The Faithful."

ii. Making them children of the same God.

iii. Giving them a title to share in the same Sacrifice, Sacraments, etc.

II. Obeying the same authority:

i. Invisible Head, Christ, Founder of the Church.

ii. Visible Head on earth, Peter and his successors in the See of Rome, the shepherd and teacher of all the faithful.

III. Assisting each other:

i. With their prayers:

a. Public prayer offered for all.

Moses prayed for the people: *Ex. xxxii. 11.*

Judith *ix. 2*, and Esther *vii. 3*, the same.

The Church likewise in the Mass.

b. Private prayer, which Christ accepts for all.

S. Stephen prays for his executioners: Dec. 26. *Acts vii. 59.*

S. Monica prays for her son: May 4. *A. 226.*

S. Augustine's prayers for Innocent: *A. 227.*

S. Nicolas, an intercessor: Dec. 6. *A. 228.*

ii. With their good works:

a. Charity, loving and helping each other.

Tobias burying the dead: *Tob. ii.*

b. Example and advice, penances and austerities.

Example the best sermon. *A. 39.*

c. Merit.

d. Corporal and spiritual works of mercy.

The early Christians: *2 Cor. viii., ix.*

iii. Hence:

a. Masses, communions, penances, etc., obtain common graces for all, though we know not through whom they come.

1. For the *Just*, increase of grace, perseverance in good.

2. For *sinners* (by way of suffrage), helps towards conversion.

b. We are able to assist individuals on earth.

The people prayed for S. Peter: *Acts xii. 5.*

c. We can help the lukewarm, as the hand helps the foot: *1 Cor. xii. 26.*

"Rejoice with them that rejoice, weep with them that weep." *Rom. xii. 15.*

d. Practice, exclusively Catholic, of asking prayers for each other.

Excommunication (major or minor):

i. Cuts off from all or some of these blessings.

A father must banish a rebellious child.

A shepherd must separate the infected sheep.

A magistrate cuts off from Society a dangerous criminal.

The Church, the most perfect society, must have the same rights, for,

ii. No society can exist without laws: and

iii. Laws have no force without punishment.

The most effectual punishment is deprivation of the benefits of a society.

S. Paul and the Corinthian: *1 Cor. v. 5.*

S. Gregory and Henry IV.: May 25.

Pius VII. and Napoleon. *A. 201.*

iv. After the sentence on the lost, none more terrible than that of excommunication.

S. Antoninus and the piece of bread. *A. 229.*

v. In the ages of faith, nations and individuals feared nothing so much.

vi. S. Paul the first to use it: *1 Cor. v.*

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104. How are we in communion with the Saints in heaven?—We are in communion with the Saints in heaven by honouring them as the glorified members of the Church; and also by our praying to them, and by their praying for us.

I. Our honouring them:

i. Praising and thanking God, who is admirable in His Saints, for the graces and glory bestowed on them.

ii. Congratulating the Saints on their victory and happiness.

iii. Imitating their virtues (the best means of honouring them).

iv. Observing their festivals as they occur.

v. Building, or visiting shrines to their name.

vi. Honouring their statues, pictures, etc.

vii. Reading their lives, making known their virtues, etc.

Members glorified:

i. Now, in their souls.

ii. Hereafter, in their bodies also.

iii. By the eternal possession of God's glory and bliss.

II. Our praying to them:

i. Remembering our wants of every kind.

ii. Seeking their intercession, as friends of God.

For spiritual graces, and temporal favours.

iii. Invoking particular Saints in special circumstances (p. 398).

III. Their praying for us:

i. As members of the same family.

ii. Pleading for our perseverance and salvation.

S. John represents the elders in Heaven offering prayers to God: *Apoc. v. 8.*

iii. Rejoicing over the conversion of sinners: *Luke. xv. 7.*

iv. Obtaining the petitions we address to them.

Paris saved by S. Genevieve. *A. 230.*

S. Gregory and S. Basil. *A. 231.*

v. Continuing, perfected in Heaven, the charity they practised on earth.

vi. Hence, they pray also for the souls in Purgatory.

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105. How are we in communion with the souls in Purgatory?—We are in communion with the souls in Purgatory by helping them with our prayers and good works: "It is a holy and wholesome thought to pray for the dead, that they may be loosed from sins." *2 Mach. xii. 46.*

With our prayers:

i. Beseeching God's mercy on their behalf.

ii. Prayers, ejaculations, dirges.

iii. Sacrifice and Sacraments.

iv. Gaining indulgences (II. 245).

With our good works:

i. Offered by way of suffrage.

ii. Penances, works of mortification.

iii. Almsdeeds and works of mercy.

iv. Trials, sorrows, sufferings, borne in a Christian spirit.

Holy thought:

i. Pleasing to God, hastening the admittance to Heaven of souls redeemed by His Son.

ii. Charitable act, to relieve souls desolate and helpless.

Wholesome thought:

i. Meritorious to ourselves, as an act of charity.

ii. Making friends and intercessors for ourselves in Heaven.

To pray for the dead:

i. Whom we have loved or known in life; or,

ii. Strangers to us personally, yet members of the household of faith.

iii. As not beyond the reach of our charitable help.

That they may be loosed from sins:

i. Lesser sins, unforgiven in life; or,

ii. Punishment still due to forgiven sins.

Consoling thought:

i. Death does not separate us entirely from those we love.

ii. We may assist them, even when departed hence.

The Protestant convert. *A. 232.*

iii. How cold the religion that cannot do this!

"Be not sorrowful, even as others who have no hope." *1 Thess. iv. 12.*

Conversion of the Countess of Strafford. *A. 233.*

iv. Practices of the Church:

a. All Souls' Day, from 11th c.

b. Month of November.

c. Memento in the Mass.

d. Fidelium animæ, frequent in divine office and public prayers.

e. R.I.P. on tombstones, etc.

v. The Jews prayed for the dead:

Judas Macchabeus made offerings for sacrifice for them: *2 Mach. xii. 43.*

vi. The souls in Purgatory, unable to help themselves, may perhaps be able to pray for us.

vii. Some invoke their aid.

S. Catherine of Bologna: Mrch. 9. *A. 234.*

Lessons:

i. Every day pray for fellow Christians struggling with temptation and sorrow on earth.

ii. Pray for the conversion of sinners, dead members of the Church.

iii. Fail not to alleviate the suffering members of the Church, the souls in Purgatory.

iv. Morning and night, commend yourselves to the protection of the Church Triumphant, the Saints in Heaven.

v. Above all things, strive to lead holy lives:

"You are fellow citizens with the Saints, and the domestics of God." *Eph. ii. 19.*

vi. And thus contribute to the common treasury, since all derive benefit from it.

vii. Ineffable gratitude to God, that we form part of this magnificent body, His Church!

PURGATORY.

Carr xxxiii.—Gbs. i. 156.—Pwr. ii. 99. —Gme. ii. 195.—Guill. i. 579.—Dev. 368.—Sinc. ii. 107.—Wlmrs. 212.

106. What is Purgatory?—Purgatory is a place where souls suffer for a time after death on account of their sins.

Purgatory: from a Latin word meaning to cleanse or purify.

Place:

i. Definite spot beneath the earth. *S. Thos.*

ii. But nothing is defined by the Church on this head.

iii. Scholastics divided the lower earth into four regions:

a. Hell, for the damned.

b. Purgatory, for the future inhabitants of Heaven.

c. Place for the souls of children dying without baptism.

d. Limbo, for the just dying before Christ (now empty).

iv. Purgatory will cease at the last day.

Souls:

i. Not bodies: these go to the tomb, till the Resurrection.

ii. Souls defiled with venial sin not remitted in life; or,

iii. Having punishment still due to forgiven sin.

iv. Holy, and in union with God: because,

a. They are now impeccable.

b. They are resigned to God's will.

c. They are sure of their salvation.

v. Enjoying even a certain happiness in these thoughts.

Suffer:

i. *Pain of sense:*

a. Fire and darkness, as in hell: hence the petition *locum refrigerii, lucis et pacis.*

b. Greater than any sufferings on earth.

c. Less than those of hell, because of charity and hope.

d. Nothing defined by the Church about these sufferings.

ii. *Pain of loss*, delay of the Beatific Vision.

a. Their *faith* makes them realize the holiness and beauty of God and their own guilt.

b. Their *hope* causes intense longing for God and Heaven.

c. Their *charity* intensifies their grief for sin, and their thirst for Heaven.

Bro. Antony Corso. *A. 235.*

iii. *Intensity:*

a. Varying, according to guilt and number of sins.

b. Diminishing, as the suffrages of the Faithful are applied, and punishment is exhausted.

c. Always great: hence, zeal of the Church, *re* Indulgences, etc.

"It is a fearful thing to fall into the hands of the living God." *Heb. x. 31.*

Vision of S. Perpetua. *A. 236.*

iv. *Resignation* of the holy souls amid all their pains!

Consolations of Purgatory. *A. 237.*

For a time:

i. According to

a. The number and guilt of sins to be atoned for.

b. The penances and sufferings borne in life for them.

ii. Probably very long:

a. Consider the infinite holiness and justice of God!

b. Revelations of the Saints lead to the same conclusion.

c. Sanction of the Church for Masses in perpetuity.

d. Seemingly long, through intensity of pain.

Thirty years. *A. 238.*

e. Our selfishness leads us to think souls are released much sooner than they really are.

S. Catherine's vision. *A. 239.*

iii. Yet, only for a time, while hell is for eternity!

On account of sins:

i. Unforgiven in life:

Purgatory in painting. *A. 240.*

ii. Unatoned for by penance and good works.

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107. What souls go to Purgatory?—Those souls go to Purgatory that depart this life in *venial* sin; or that have not fully paid the debt of *temporal* punishment due to those sins of which the guilt has been forgiven.

Two classes of souls go to Purgatory, viz.:

I. Those departing life in venial sin: e.g:

Venial sins of impatience, disobedience, vanity, etc.

i. Every venial sin is most displeasing to God.

Vanity of David punished: *1 Par. xxi. 14.*

ii. Nothing defiled can enter Heaven.

iii. Hence these souls must be purged from sin in the next life.

iv. This is done in Purgatory.

II. Those that have not paid the debt of temporal punishment.

i. Souls with this debt still due cannot enter Heaven.

ii. Temporal punishment cannot be paid in Hell.

iii. Yet must be paid in the next life.

iv. This is done in Purgatory.

Punishment due to sin forgiven.

i. When mortal is remitted, eternal punishment is remitted also.

ii. But even to sin forgiven, mortal or venial, there often remains due punishment that is temporal.

iii. God often forgives the sin without remitting the penalty, e.g:

Adam and Eve forgiven, but condemned to a life of toil, etc.: *Gen. iii. 17.*

Moses, for striking the rock twice, forbidden, though repentant, to enter the promised land: *Num. xx. 12.*

David, though repentant, suffered the death of his child: *2 Kgs. xii. 14.*

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108. What is temporal punishment?—Temporal punishment is punishment which will have an end, either in this world, or in the world to come.

Temporal (from the Latin, *tempus*), having an end.

I. In this world:

i. Because of sins fully expiated here by prayer, penance, suffering, etc.

ii. In which case, souls go straight to Heaven, in death, e.g:

S. Joseph: Mrch. 19.

S. John Baptist: Augt. 29.

S. Peter of Alcantara: Oct. 19.

The Martyrs and some few Saints.

iii. Few probably are thus privileged, because

a. Few have courage sufficient to atone entirely for sins here.

b. Often death comes too soon to allow sufficient atonement to be made here below.

II. In the world to come:

i. In Purgatory:

ii. Where the utmost satisfaction will be required.

"Thou shalt not go out from thence, till thou repay the last farthing." *Mth. v. 26.*

iii. Where strict justice will reign, the time for mercy being past.

iv. Where punishments are most severe and terribly long.

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109. How do you prove that there is a Purgatory?—I prove that there is a Purgatory from the constant teaching of the Church; and from the doctrine of Holy Scripture, which declares that God will render to every man according to his works; that nothing defiled shall enter Heaven; and that some will be saved, "yet so as by fire." *Mth. xvi. 27; Apoc. xxi. 27; 1 Cor. iii. 15.*

I. Constant teaching of the Church, sufficient for Catholics.

i. There never was a time when the Church did not believe in the existence of Purgatory.

a. Inscriptions in the Catacombs.

b. Writings of the Fathers of the Church.

c. Could one man of every age rise from the dead, they would all testify to the uniform teaching of the Church, each in his own century.

ii. Prayers in the Mass, e.g:

Locum refrigerii, lucis et pacis.

iii. Masses and prayers have ever been offered for the suffering souls.

iv. The Council of Trent teaches its existence most clearly: *Sess. vi., c. 30.*

II. Doctrine of Holy Scripture:

i. "Then will He render to every man according to his works." *Mth. xvi. 27.*

a. All will admit a distinction between greater sins and lesser.

b. Those who die in lesser sins

1. Cannot appear before God, because of His infinite Sanctity:

2. Yet cannot go to Hell for ever, because of His infinite Justice.

3. Hence, there must be a middle place, where such souls may go for a time, viz.: Purgatory.

c. This text should stimulate us to avoid all sin, and practise works of penance, knowing we shall be treated according to our works.

ii. "There shall not enter into it (Heaven) anything defiled." *Ap. xxi. 27.*

a. Heaven is the abode of the God of all Holiness.

b. The smallest imperfection renders us incapable of seeing God.

c. Yet the God of all Justice could not punish venial sin with eternal torments.

d. Hence, there must be a middle place where such sins may be expiated, viz.: Purgatory.

e. What a love of sanctity and purity of conscience should this text inspire!

iii. "He himself shall be saved, yet so as by fire." *1 Cor. iii. 15.*

a. Not earthly fire, for the Apostle refers to the time after death.

b. Not hell fire, since it cannot save or purify, but will torment for eternity.

c. Therefore the fire of some middle state, viz.: Purgatory.

iv. "It is a holy and wholesome thought to pray for the dead, that they may be loosed from sins." *2 Mach. xii. 46.*

a. Some of the dead then may need our prayers.

b. The dead cannot be loosed from sins in the fire of hell:

"Out of Hell there is no redemption."

c. Hence, in the fire of some other place, Purgatory.

Such being the words of Holy Scripture, why does the Book of Common Prayer condemn the doctrine of Purgatory as repugnant to the Word of God!

(Thirty-nine Art. No. 22).

Burial of a dog. *A. 241.*

III. Doctrine taught by sects separated from the Church, e.g:

The Nestorians.

The Greek Church.

IV. Even pagan tradition taught it, derived from the primitive Revelation.

Plato, 4th c. B.C.

Virgil, 1st c. B.C.

The pagans offered sacrifices for their dead.

V. Reason itself tells us there must be a difference of treatment for those who have differently lived upon earth.

Lessons:

i. Every sinful thought, word or deed, tends to increase our Purgatory!

ii. The evil of venial sin even!

iii. Care to do penance, as atonement for sin here below. Angela Tolomei. *A. 242.*

iv. Care in fulfilling exactly and devoutly our sacramental penance:

Any prayer or work has then a special efficacy to atone for sin.

v. Desire to gain all possible indulgences.

vi. Doctrine most consoling—that we can follow our friends in death.

The Scotch Convert. *A. 232.*

vii. Devotion to the souls in Purgatory: *(All for Jesus, 46)*

a. For the sake of God:

1. Who loves them dearly:
2. Who desires their release:
3. Who looks to us to help them in their need.

b. For the sake of the souls themselves:

1. Who suffer so intensely:
2. Who cannot do anything in their own behalf:

The poor servant. *A. 243.*

3. Who were so dear to us on earth: friends, relations.

S. Malachy and his sister: Nov. 3. *A. 244.*

4. Who are suffering perhaps through some fault of ours!

c. For our own sakes:

"Blessed are the merciful, for they shall obtain mercy!" *Mth. v. 7.*

1. Gaining merit for so good an act.

The cup of cold water and its reward: *Mth. x. 42.*

2. Making grateful intercessors for ourselves in life and death.
3. If we fail herein, God may permit us to be forgotten.

"Judgment without mercy to him that hath not done mercy." *Jas. ii. 13.*

Vision of S. Antoninus. *A. 245.*

S. Catherine of Genoa, the Saint of the suffering souls: Spt. 14.

Advantages of the Ninth Article. *Prsn. 499...*

I. Doctrine as to the true Church.

i. The ninth article teaches how and where to find the true Church, the only way to salvation.

ii. Take away this article, and men, from natural instinct, will invent religions for themselves, but religions which are not according to God.

iii. Take away this article, and we have no certainty as to what God teaches and requires of us.

iv. But with the Church as our infallible Guide in faith and morals, we have but to obey Her, and we shall be led to Heaven!

II. Doctrine of the Communion of Saints:

i. Sustains our hope.

We rely not on our own works only, but also on those of the Church at large.

ii. Urges to good works:

Each good work done or omitted affects the body of the Church.

iii. Teaches humility:

Of ourselves we are nothing: we need the wonderful help of all.

iv. Claims our gratitude:

The love of God has given us the blessings of this dogma.

v. Encourages to holiness of life:

If we live according to its teachings.

vi. Inflames our hearts

a. With love, towards those that live; and

b. With remembrance of those that have departed this life.

THE TENTH ARTICLE.

Carr xxxv.—C.C.T. i., xi.—Gbs. i. 163.—Pwr. ii. 1; i. 219.—Gme. ii. 271, 748; i. 278.—Guill. ii. 532; i. 219.—Dev. 380.—Sinc. i. 261.—Prson. 512.

One glorious privilege of the true Church is the power given to Her of forgiving the sins of men,—subject treated of, along with sin, in the tenth article.

110. What is the tenth article of the Creed?—The tenth article of the Creed is "The forgiveness of sins."

i. Another consoling doctrine of the Catholic Church—that the sinner may obtain pardon for his sins.

"The people that dwell therein shall have their iniquity taken away from them." *Is. xxxiii. 24.*

"There shall be a fountain open to Jerusalem . . . . for the washing of the sinner." *Zach. xiii. 1.*

Parable of the prodigal son: *Luke. xv.*

ii. This doctrine naturally follows the ninth article, the Church, for,

a. The object of the institution of the Church is the salvation of souls.

b. One great means to that end is the forgiveness of sin.

iii. A work of infinite power, greater even than the work of Creation: *S. Aug.*

111. What do you mean by "The forgiveness of sins?"—By "The forgiveness of sins" I mean that Christ has left the power of FORGIVING SINS to the Pastors of His Church: *Jn. xx. 23.*

Christ:

i. No one will deny to God the right and power to forgive sins committed against Him.

Hence Our Lord bids us say "Forgive us our trespasses."

A prince has a right to show mercy to criminals.

ii. Christ came to give life, sanctification, and salvation: *Jn. x. 10.*

iii. He Himself forgave sinners while on earth.

The paralytic: *Mth. ix. 2.*

Mary Magdalen: *Lke. vii. 48.*

iv. The Apostles, during Our Lord's lifetime, did not forgive sins.

v. Our Lord was not to remain on earth, but to return to the Father.

Yet He wills all men to be saved. Hence,

Has left in the Church established to continue His work,

Power:

i. So great, that for 4000 years, God reserved it to Himself.

"I am He that blot out thy iniquities." *Is. xliii. 25.*

ii. Our Lord, as man, was the first to receive this prerogative from the Father.

iii. This same power He gave to His Apostles.

"As the Father hath sent Me, I also send you." *Jn. xx. 21.*

iv. Real and efficient:

a. Endorsed infallibly by God in Heaven:

b. Judicial and final. *Mth. xviii. 18.*

v. Unlimited, like the mercy of God, from which it emanates.

The Novatians, 3rd c., denied to the Church the power of forgiving the crimes of idolatry, murder, and adultery.

vi. Applicable to every creature, who duly repents.

vii. Permanent in the Church, and necessary in all ages.
There will always be sins to forgive.

viii. Preserved by Apostolic succession and jurisdiction.

Of forgiving, the "power of the Keys."

i. Like Our Lord, "blotting out the handwriting that was against us." *Col. ii. 14.*

ii. Removing all guilt from the soul.
S. Francis and the sinner. *A. 246.*

iii. Restoring thereby the life of grace.

iv. Freeing the soul from the devil and hell, and giving it again a right to heaven.

v. Reconciling the offender to the Almighty, offended by sin.

vi. On condition of sincere repentance in the sinner.
This the Apostles were commanded to preach:
Luke. xxiv. 47; Acts ii. 38; iii. 19.

vii. Through the merits of the death of Christ.
"In Christ we have redemption in His blood, the remission of sins." *Eph. i. 7.*
"Christ washed us from our sins, in His own Blood." *Ap. i. 5.*

viii. If we use the appointed means, the Sacraments.
Body of a damned soul. *A. 247.*

Sins:

i. All sins, however great or numerous, if repented of.
"If your sins be as scarlet, they shall be made as white as snow." *Is. i. 18.*

a. The merits of Our Lord surpass the sins of a thousand worlds.

b. Even Cain and Judas would have been pardoned, had they repented.
Repentance of S. Thais. *A. 248.*
The Hermit and the Robber. *A. 249.*

ii. Sins of relapse, if sorrowed for.

"Till seventy times seven times." *Mth. xviii. 22.*

iii. Sin's punishment, temporal or eternal.

"*Whatsoever* you shall loose." *Mth. xviii. 18.*

iv. Final impenitence (Q. 326), by its very nature, alone excepted.

To the pastors:

i. God alone can forgive sin in His own name, and by His own power.

ii. He can, however, commission others to do this in His name.

A king entrusts to magistrates authority to pardon or condemn.

iii. This power God *has* given.

iv. Not to the whole Church:

Christ did not speak to all the Faithful.

v. But to the Apostles and their successors, when He said:

"Whose sins you shall forgive, they are forgiven them." *Jn. xx. 23.*

vi. To whom, from mortal sin, recourse must be had, if possible; or be sincerely desired, if impossible.

Of His Church:

i. Not of bodies calling themselves Churches (national, heretical, etc.).

ii. But, of *His* Church, as by Him established.

iii. One body under one Head, Peter and his successors.

Thus the power of forgiving sin exists: but it is exercised and applied only through certain channels. Hence,

112. By what means are sins forgiven?—Sins are forgiven principally by the Sacraments of Baptism and Penance.

Sacraments (II. 132):

i. Channels of God's grace to the soul.

ii. Instruments for the forgiveness of sin.

Baptism (II. 148):

i. First and most perfect means of forgiveness.

ii. For original sin (p. 247):

iii. For other sins also, if there be any.

iv. For all punishment, temporal or eternal, due to them.

Penance (II. 206):

i. For our own sins only, committed after Baptism.

ii. Remitting the eternal punishment, due to mortal sin.

Principally, not excluding other means, e.g:

i. An act of perfect contrition (II. 226).

ii. Sacramentals (II. 136).

iii. The other Sacraments, for venial sin: *Sum. iii. 87, 3.*

iv. Good works done in the state of grace.

Thus the true Physician of our souls provides for every wound they may receive.

Lessons:

i. Gratitude to God for having left such powers to His Church.

ii. Esteem for the Sacrament of reconciliation to God and due preparation for receiving it.

iii. Frequent and worthy use of this Sacrament, lest otherwise we seem to despise so salutary a remedy!

iv. Respect for priests, to whom Our Lord has entrusted such power.

v. Fervour and perfection in our good works, that so we may discharge the debt we are every day contracting.

vi. Unlimited confidence in the mercy of God, no matter what our sins may have been.

The ring in the river. *A. 250.*

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113. What is sin?—Sin is an offence against God, by any thought, word, deed, or omission, against the law of God.

Offence: something displeasing.

i. *Internal*, e.g:

a. Thought, in the mind: of heresy, impurity, despair.

b. Desire, in the heart: of revenge, or hatred.

ii. *External*, e.g:

a. Word: when utterance completes the sin: lies, cursing.

b. Deed: something done outwardly: fighting, theft.

c. Omission: neglect of some duty: neglect of Sunday Mass.

Against God's Law:

i. No matter in what form manifested.

ii. If there were no law, there would be no sin.

"Sin was not imputed, when the law was not." *Rom. v. 13.*

Guilt of sin consists

i. Not alone in the thing done,

ii. But in the rebellion of the will against God, e.g:

Eating meat on Thursday, thinking it Friday, is a sin.

Eating meat on Friday, thinking it Thursday is not a sin.

Conditions:

i. *Advertence:* attention of the mind to the thing done and to its sinfulness.

Hence invincible ignorance is not a sin.

ii. *Consent:* yielding of the will: explicit, implicit, imperfect.

Greatness of the evil of sin:

"Who can understand sins?" *Ps. xviii. 13.*

i. God commands, and man, mere dust and ashes, refuses obedience!

The Theban Legion. *A. 251.*

ii. God-made-man could alone duly atone for sin which was the cause of the Passion and Death of Christ.

"Who His ownself bore our sins in His body upon the tree." *1 Pet. ii. 24.*

iii. Sin, the source of all evils in the world: sorrow, sickness, death.

"Know ye, that your sin shall overtake you." *Numb. xxxii. 23.*

iv. Sin, the cause of hell-fire.

"The wages of sin is death" (eternal). *Rom. vi. 23.*

v. Hence,

"Flee from sins as from the face of a serpent." *Ecclus. xxi. 2.*

Zeal of S. Philip Neri against sin. *A. 252.*

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114. How many kinds of sin are there?—There are two kinds of sin, original sin and actual sin.

Kinds of sin:

I. As to their SOURCE:

i. *Original*, from the head of the human race (Q. 115).

Sin of Adam and Eve.

ii. *Actual*, our own sins (p. 256).

Any of our daily faults.

II. As to their GUILT:

i. *Mortal*, that inflicts a deadly wound.

Murder, adultery.

ii. *Venial*, that injures the soul in a greater or lesser degree.

Impatience, vanity.

III. As to INTENTION:

i. *Formal*, where there is malice:

Adam and Eve: *Gen. iii. 6.*

S. Peter: *Mth. xxvi. 70.*

Judas: *Mth. xxvi. 48.*

Deliberately eating meat on Friday.

ii. *Material*, where there is no intention to do wrong.

Eating meat on Friday by mistake.

IV. As to their OBJECT:

i. Against *God:* blasphemy.

ii. Against a *neighbour:* injustice.

iii. Against *ourselves:* drunkenness.

V. "Let us cleanse ourselves from all defilements of the flesh and of the spirit." *2 Cor. vii. 1.*

i. *Carnal* sin: gluttony, impurity.

ii. *Spiritual* sin: pride (more grievous before God).

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115. What is original sin?—Original sin is that guilt and stain of sin which we inherit from Adam, who was the origin and head of all mankind.

Original:

i. From the origin, or head, of our race.

ii. In him it was actual and mortal.

Guilt:

i. Arousing the anger of God.

ii. Entailing punishment.

iii. Needing reparation.

Stain:

i. Disfigurement in the soul.

ii. Caused by the privation of grace and justification.

We inherit:

i. By propagation, or natural generation.

ii. In the first moment of our existence.

Adam:

i. Hebrew word meaning man, or earth (Cf. *homo* and *humus*).

ii. Name of the first man: *1 Cor. xv. 45.*

iii. Created on the sixth day, King of Creation.

iv. Made to the image of God Himself: *Gen. i. 27.*
With reason, freewill, immortality, sanctifying grace.

v. Placed in a garden of pleasure: *Gen. ii. 8.*

vi. Eve formed of one of Adam's ribs: *Gen. ii. 22.*

vii. The trial, fall and punishment: *Gen. iii.*

viii. First promise of the Redeemer, made to Adam: *Gen. iii. 15.*

ix. First figure of the Messiah, the second Adam:

x. Head of the whole human race. *1 Cor. xv. 22.*

xi. Lived 930 years!

xii. Repented and died in grace.

Tradition says Adam and Eve were buried on Calvary.

Origin and head:

i. As to the body. For,

ii. God Himself is the direct Creator of every soul.

All mankind:

i. Unity of the human race:

"He hath made of one all mankind." *Acts xvii. 26.*

Doctrines of Original Sin and Redemption based on this community of descent.

ii. This unity traditional among all nations.
iii. Science acknowledges this truth.
iv. Pre-Adamites impossible.
v. Apart from Adam, no race, at least on the earth.
vi. As to other planets, Scripture gives no heed.
The Incarnation and Redemption seem to tell against their being inhabited.

Effects of Original Sin:

i. SOUL:

a. Loss of divine grace. *C. Trent, V., c. 1.*

b. Hell for Adam and Eve, in whom this sin was actual.

c. Privation of Heaven for others with this sin alone on their souls.

"Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." *Jn. iii. 5.*

d. Ignorance in the *Intellect.*

e. Weakness and malice in the *Will.*

f. Concupiscence in the *Heart.*

g. Debt of punishment.

h. All mankind involved in the consequences.

ii. BODY:

a. Loss of extraordinary natural gifts.

b. Labour, sickness, death, and corruption.

"Sin entered into this world, and by sin death." *Rom. v. 12.*

c. Same effects in all mankind.

iii. EARTH:

a. Soil unfruitful, and unkindly without labour.

b. Animals ferocious and beyond control.

These effects may become a source of merit, by patience, etc.

O felix culpa! Office of Holy Saturday.

Evil of Original Sin, seen in:

i. The ease of the command given, to abstain from one fruit only: *Gen. ii. 17.*

ii. The clearness of the prohibition, admitting of no doubt.

iii. The threat of death, showing the absolute will of the Creator.

iv. The happy condition of our first parents, with all their lights, graces and aids to remain good.

v. Eve suspecting God of falsehood and jealousy, and believing the word of the serpent.

vi. The preference given to the creature over the Creator.

vii. The ingratitude for all God's goodness.

viii. The terrible results of the sin.

a. In Adam and Eve themselves.

b. In their posterity.

c. For time and for eternity.

Remedy for original sin: Baptism only, which restores

i. Justification of the soul.

ii. Right to grace and Heaven.

iii. Not, preternatural gifts of Intellect, Will, and Body. The pearl in the mire. *A. 253.*

iv. Hence necessity for parents seeing to the early baptism of their children!

Heresy of Pelagius. *A. 254.*

i. Denying the existence of original sin.

ii. Rejecting the necessity of grace for good works.

iii. Holding that children dying without Baptism enjoy the vision of God.

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116. What was the sin committed by Adam?—The sin committed by Adam was the sin of disobedience when he ate the forbidden fruit.

Sin of disobedience.

i. History of the Creation of Adam and Eve: *Gen. i., ii.*

ii. Garden of Eden.

iii. The forbidden fruit:

"Of the tree of knowledge of good and evil thou shalt not eat." *Gen. ii. 17.*

iv. The serpent and the fall.

v. Disobedience, the sin of our first parents.

a. Not through gluttony.

b. But through pride:

"You shall be as Gods." *Gen. iii. 5.*

c. Hence perhaps the reason why we all are proud to some degree.

vi. The excuses and the punishment.

The woodcutter and his wife. *A. 255.*

vii. Promise of mercy, through a future Redeemer.

viii. Life of penance and probable salvation of Adam and Eve.

ix. Lesson: not to dally with temptation: *Gen. iii. 2, 6.*

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117. Have all mankind contracted the guilt and stain of original sin?—All mankind have contracted the guilt and stain of original sin, except the Blessed Virgin, who, through the merits of her Divine Son, was conceived without the least guilt or stain of original sin.

All mankind:

i. Every man, woman, and child.

ii. With the single exception here named:

iii. Conceived "children of wrath."

Contract:

i. By propagation and generation.

ii. At the very moment of conception.

Guilt:

i. Mortal, in degree:

Hence precluding the vision of God.

ii. Though not proceeding from a personal act.

Hence not punished with Hell.

Stain:

i. Deformity in the soul, through privation of original justice.

ii. Removed by Baptism, after Christ, as by Faith, before Christ.

Sin, offence displeasing God.

"Behold I was conceived in iniquities, and in sins did my mother conceive me." *Ps. l.* 7.

Original, from our origin, Adam (in whom it was actual).

Except:

i. The Blessed Virgin Mary, Mother of God.

"By the singular favour and privilege of the Omnipotent God." *Ineffabilis.*

ii. Of course, Her Divine Son, sinless by nature, who

a. Does not proceed in the natural way of generation.

b. Could not, because of the hypostatic union, be subject to sin.

Through the merits:

i. Prospective, as throughout the Old Law.

ii. Infinite in value and effect.

Of Her Son:

i. Her Redeemer as well as ours.

ii. For His own sake, making Her worthy to become His Mother.

Was conceived:

i. At the very moment when Her body and soul were united.

ii. Hence, She was never for a moment under the power of evil.

iii. Some, probably, born, though not conceived, without sin, e.g:

Jeremias, the Prophet: *Jer. i. 5.*

S. Joseph, husband of Mary.

S. John the Baptist, precursor of Our Lord: *Luke. i. 41.*

iv. Mary, the only child of Adam, so exempted.

v. This is the source of Her sanctity and perfection:

a. Sin was never an obstacle to the influx of divine grace.

b. Hence, Her perfection begins where ends the perfection of the Saints.

"Her foundations are in the holy mountains." *Ps. lxxxvi. 1.*

vi. Sin excludes God's graces to us:

a. Not so much sin in the past, and repented of: Consider Magdalen, Peter, and Augustine.

b. As present sin and imperfections.

Ink cannot write on oily substances.

So grace will not enter sinful souls.

Without sin:

i. *Scripture* tells us:

"I will put enmities between thee and the woman . . . she shall crush thy head." *Gen. iii. 15.*

"The Lord possessed me in the beginning of His ways." *Prov. viii. 22.*

"Thou art all fair . . . and there is no spot in thee." *Cant. iv. 7.*

ii. The *Fathers* in their writings: *Guill. iv. 517; Val. 66n.*

iii. The *Church:*

Devotion to the Im. Conception sanctioned before the Definition.

Feasts kept in Rome in the 13th c.

iv. *Papal Definition* in 1854.

The miraculous medal. *A. 256.*

If God Himself thus favoured Mary, why should we not honour Her? (p. 350).

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118. What is this privilege of the Blessed Virgin called?—This privilege of the Blessed Virgin is called the Immaculate Conception.

Privilege:

i. Not a right:

Mary had no more claim than anyone else to be freed from sin.

ii. But a gift and favour of God's love.

iii. Hence the envy and hatred of the devil against Her: She was never in his power.

Blessed Virgin:

i. Daughter of S. Joachim and S. Anne.

ii. Mother of the world's Redeemer!

iii. The woman looked for, to crush the serpent's head: "The joy of Israel." *Jud. xv. 10.*

iv. The second Eve, perfect from the hand of God: the perfection of Her sex and of mankind: "The glory of Jerusalem." *Jud. xv. 10.*

v. Of the royal race of David. Yet also,

a. Child of the King, the Father in Heaven.

Therefore Queen of Heaven.

b. *Mother* of the King, the Son in the Church.
Therefore Queen of the Church.
c. *Spouse* of the King, the Holy Ghost in souls.
Therefore Queen of loving souls.

vi. Hence, Her great power, with
a. The *Father*, with whom the prayer of the just man avails.
b. The *Son*, who loves Her so well, as even here on earth.
c. The *Holy Ghost*, who withheld from Her no spiritual gift.

vii. Redeemed by Christ, who died for all:
a. Mary sinned in Adam, from whom she descended.
b. Hence, she needed redemption: *Suarez.*
1. Not redemption which delivers from positive sin incurred:
2. But redemption preserving Her from ever falling under its power.

viii. Impeccable: *Sum. iii. 27, 4.*
"Thou art all fair . . . and there is not a spot in thee." *Can. iv. 7.*
She never offended God by any sin, mortal or venial.
a. God's Providence watching over Her.
b. Abundance of efficacious graces.
c. Her increasing contemplation of the divine attributes.

Immaculate:

i. Free from stain, *sine macula*.
ii. Spotless purity of body and soul.
iii. Every charm and fascination which that gives its possessor.

iv. Fulness of sanctifying grace—a joy to God and His Angels.

v. Through the foreseen and foreapplied merits of Her Son.

vi. Doctrine held throughout all ages of the Church.

S. Thomas however opposed it: *Sum. 1a 2æ, 81, 3.*

vii. Doctrine defined with great solemnity, as dogma of faith, by Pius IX., Dec. 8th, 1854.

Conception:

i. Not divine, like Our Lord's.

ii. But absolutely human, as with the rest of mankind.

iii. Yet miraculous:

a. S. Anne was barren, and both parents advanced in years.

b. Other similar examples in Scripture.

iv. Mary had the full use of reason from the time of Her conception.

a. Like the Angels and Adam.

b. Hence Her early merit, vow of virginity, etc.

Lessons:

i. Esteem of holy purity, since God prizes it so highly.

ii. Devotion to the Immaculate Queen, especially in temptations against purity.

iii. Honour the feast of the Immaculate Conception, Dec. 8th.

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119. What is actual sin?—Actual sin is every sin which we ourselves commit.

Actual sin:

i. Sin committed by our own act, personal, e.g:

Striking...theft...drunkenness.

ii. As distinguished from original sin, which was not committed by our own act.

iii. But original sin was, in Adam and Eve, actual, being committed by their own act, in taking the forbidden fruit.

iv. Of many kinds, e.g:

a. Sinful *thoughts and desires.*

Eve, at the sight of the fruit: *Gen. iii. 6.*

Cain, about his brother: *Gen. iv. 5.*

Esau, against Jacob: *Gen. xxvii. 41.*

b. Sinful *words:*

Cursing, blasphemy, etc.

c. Sinful *deeds:*

Herod and the Holy Innocents: *Mth. ii. 16.*

d. Sinful *omission:*

Reuben, failing in courage towards Joseph: *Gen. xxxvii. 22.*

The slothful servant: *Mth. xxv. 25.*

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120. How is actual sin divided?—Actual sin is divided into mortal sin and venial sin.

Division of actual sin:

i. Grounded on the nature of its guilt before God.

ii. Wounds inflicted on the body are more or less injurious to it.

a. A stab in the heart is a death-wound.

b. A bruise may only cause more or less pain.

iii. Wounds of the soul, sin, are more or less grievous before God, and injurious to it.

a. A mortal sin is death to the soul.

b. A venial sin injures it, to a greater or less extent.

121. What is mortal sin?—Mortal sin is a grievous offence against God.

Grievous, i.e:

i. Very great, most displeasing to God.

ii. Entire turning away from the Creator to the creature, e.g:

To drunkenness . . . blasphemy . . . large injustice . . .

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122. Why is it called mortal sin?—It is called mortal sin because it kills the soul and deserves hell.

Mortal sin:

i. Mortal, from the Latin, *mors*, death.

ii. Kills the soul: "Thou shalt die the death." *Gen. ii. 17.*

a. Depriving it of its supernatural life, divine grace.

The boy and the rosebush. *A. 257.*

b. Though the sinner may still appear living, working, etc.

iii. Destroys God's image in the soul (p. 10).

The picture cut in pieces. *A. 258.*

The child dying of fright. *A. 259.*

iv. Cancels the merits of years past:

"All his justices which he hath done shall not be remembered." *Ezech. xviii. 24.*

Albert the Great's mechanism. *A. 260.*

The madman. *A. 261.*

v. When the sin is pardoned, merit revives.

vi. Renders us incapable of meriting:

Prophecy and miracles without charity avail not: *1 Cor. xiii. 2.*

The withered hand. *A. 262.*

vii. Good works, however, done in mortal sin, may move God to forgiveness.

King Manasses: *2 Par. xxxiii. 12.*

Achab's repentance: *3 Kgs. xxi. 29.*

viii. Even when forgiven, usually leaves a great debt of punishment.

Increased by every sin we commit.

ix. Partakes even of the nature of sacrilege (p. 391).

The soul is consecrated to God in Baptism, etc.

x. Deserves Hell for all these evils:

a. Pain of sense, for the body, in every limb.

b. Pain of loss, in the soul.

c. All for all eternity.

Fall of the angels after one mortal sin!

xi. However great, may yet be pardoned on sincere repentance.

Conditions, that a sin may be mortal, producing these terrible effects.

i. *Grave matter:*

a. In itself: as murder, large theft.

b. In the purpose of the law: communion after breaking one's fast.

c. In circumstances: stealing small sum from very poor person.

ii. *Knowledge* and advertence:

But wilful ignorance will not excuse from gravity of sin.

iii. *Full consent* to the act, or to the occasion of it.

Saul holding the garments of S. Stephen's executioners: *Acts vii. 57.*

If one or more of these conditions be wanting, or the act be done under compulsion, or grave fear, what would otherwise be mortal sin may become only venial sin at most.

Know these things, then temptations, which are not sins, will not distress the mind.

123. How does mortal sin kill the soul?—Mortal sin kills the soul by depriving it of sanctifying grace, which is the supernatural life of the soul.

Depriving:

i. Light and darkness mutually exclude each other: so,

ii. Mortal sin and divine grace cannot coexist in the soul.

Soul, the spiritual part of man's being.

As a fatal wound kills the body.

Sanctifying grace:

i. The gift of God's friendship (p. 294).

ii. Making us holy and pleasing to God.

iii. Making the soul beautiful before the angels of Heaven.

Vision of a soul in the state of grace. *A. 263.*

Life of the soul:

i. As the soul is the life of the body, and without it, the body is dead before men:

ii. So grace is the life of the soul, and without it, the soul is dead before God.

The frightful death. *A. 264.*

Supernatural:

i. Added over and above our natural gifts.

ii. Of a higher order than nature—spiritual.

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124. Is it a great evil to fall into mortal sin?—It is the greatest of all evils to fall into mortal sin.

Greatest of evils:

i. The evil of mortal sin seen from the terrible consequences just enumerated (p. 258).

ii. By mortal sin the creature rises up against the Creator!

"To God the wicked and his wickedness are hateful alike." *Wisd. xiv. 9.*

God is also Our Redeemer, Benefactor, Friend and Judge!

iii. The anger of God ever hanging over the sinner, ready to punish.

The sword of Damocles. *A. 265.*

iv. God has punished mortal sin most severely, even upon earth.

Adam and his posterity subjected to the evils of life, then to death: *Gen. iii.*

The deluge: *Gen. vi., vii.*

Destruction of Sodom and Gomorrha: *Gen. xix.*

23,000 Israelites slain: *Ex. xxxii. 28.*

Sufferings and death of the Son of God Himself!

v. Mortal sin is black ingratitude to God and to Our Blessed Redeemer.

vi. Loss of Heaven for eternity, if we die in mortal sin!

Queen Blanche to her son. *A. 266.*

King Louis and Joinville. *A. 267.*

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125. Where will they go who die in mortal sin?—They who die in mortal sin will go to hell for all eternity.

Mortal sin: i.e. sin committed

i. In grave matter:

ii. With knowledge, and

iii. With consent.

Will go: unless repented of, and forgiven.

To hell: with all its pains of sense and loss (p. 159).

For eternity:

i. Inconceivable thought!

"These shall go into everlasting punishment." *Mth. xxv. 46.*

Fall of the Angels. *A. 268.*

ii. Eternity of hell denied nowadays: but

a. God has declared it and who shall deny it?

"Depart . . . into everlasting fire." *Mth. xxv. 41.*

b. We do not realize the malice of sin before God, nor therefore the penalty to due it.

"Who can understand sins." *Ps. xviii. 13.*

c. Consider, not the act, but the guilt of sin.

1. Affection to the sin remains in the soul after death.
2. No change in this can be effected after death.
3. Therefore the punishment must continue so long as the guilty affection lasts, i.e. for ever.

d. Mortal sin has an infinite malice against God, deserving infinite punishment.

1. Punishment infinite in intensity would annihilate a finite being.
2. Hence it is infinite in duration, eternal.

Two soldiers at a sermon. *A. 269.*

"I cannot bear this." *A. 270.*

e. Eternity of punishment the only real deterrent from sin:

If hell were not eternal, the wicked would in the end triumph over God.

f. No one denies the eternity of Heaven:

Yet the same arguments and authority declare the eternity of hell!

Lessons:

i. Avoid mortal sin, as the one great evil.

"Flee from sins, as from the face of a serpent." *Ecclus. xxi. 2.*

ii. Avoid also such occasions as may lead to it.

iii. Seek in the Sacraments and prayer strength to resist it.

iv. Meditate on sin and its consequences.

a. None so blind to his own sins, as he that has most sin.

b. None see the nature of sin so clearly, as those that are freest from it.

v. If in sin, make act of contrition, and hasten to holy confession.

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126. What is venial sin?—Venial sin is an offence which does not kill the soul, yet displeases God, and often leads to mortal sin.

Venial sin, e.g:

i. Sins of infirmity:

"A just man shall fall seven times" (and yet remain just). *Prov. xxiv. 16.*

ii. Sins of surprise:

"In many things we all offend" (Apostles, Saints). *Jas. iii. 2.*

iii. Sins of impetuosity.

iv. Sins of indeliberation; and

v. Sins of habit, in small matter.

Offence:

i. Something against the Law of God, in thought, word, deed.

ii. Hence displeasing the Divine Majesty.

iii. After mortal sin, the greatest evil.

iv. Therefore we may not commit a venial sin for any good whatever.

Not to save a kingdom, not to save a soul from hell!

Not killing:

i. Not driving forth the grace and friendship of God.

ii. But wounding the soul in some measure.

iii. And so weakening its strength.

Soul, as a bruise injures, but does not kill, the body.

Displeases God of all holiness and sanctity.

i. Because it breaks His Law, even though in small matter.

Marie Thérèse and venial sin. *A. 271.*

ii. It dims the beauty of the soul, like dust on a mirror.

A terrible vision. *A. 272.*

iii. It diminishes the fervour and power of grace.

Bodily ailments injure our strength.

iv. It weakens faith and the hatred of sin.

"Familiarity breeds contempt."

v. It checks the reception of God's graces.

vi. It deserves temporal punishment, here or hereafter.

S. Macarius and the stolen figs. *A. 273.*

Leads to mortal sin:

"He that contemneth small things shall fall by little and little." *Ecclus. xix. 1.*

"Nemo repente fit pessimus."

i. No number of venial sins, as such, ever constitute a mortal sin.

ii. But, wounds in the body, if unheeded, sometimes lead to mortification and death.

iii. And frequent venial sin gradually leads to mortal sin.

Drawn by the hair. *A. 274.*

iv. The line dividing the two is often very indeterminate.

The two travellers. *A. 275.*

v. Almost all mortal sin comes from the easy commission of venial sin.

The greatest things take their rise from small beginnings, e.g:

The river from a spring.

The tree from a seed.

A conflagration from a spark.

Death from a cold.

A glance of the eye led David to adultery: *2 Kgs. xi. 2.*

History of Judas. *A. 276.*

S. Teresa's danger. *A. 277.*

The evil of venial sin seen thus:

i. It is an offence against an infinite God, greater therefore than all temporal evils.

ii. It shows a weakness of divine love in the soul.

iii. It tends to cool and lessen the fervour of charity.

iv. It produces lukewarmness, so hateful to God.

"I will begin to vomit thee out of My mouth." *Apoc. iii. 16.*

v. It easily leads to mortal sin (suprà).

vi. God has punished venial sin most severely, even in this life, e.g:

The curiosity of Lot's wife: *Gen. xix. 26.*

The murmurs of Mary against Moses: *Numbs. xii. 10.*

The diffidence of Moses: *Numbs. xx. 12.*

The vanity of David: *2 Kgs. xxiv. 15.*

Oza touching the ark: *1 Par. xiii. 10.*

Herod's love of praise: *Acts xii. 23.*

vii. Punishment of venial sin in Purgatory, long and painful.

Revelations to the Saints.

Examples of venial sin:

i. Vanity as to dress, talents, appearance, etc.

ii. Murmuring against Superiors.

iii. Small thefts.

iv. Laughing and talking in Church.

v. Coming late to service (wilfully).

vi. Distractions at prayer.

vii. Disrespect to parents.

127. Why is it called venial sin?—It is called venial sin because it is more easily pardoned than mortal sin.

Venial:

i. From the Latin, *venia*, pardon.

ii. Not deserving eternal, but only temporal, punishment; hence,

More easily pardoned, e.g:

i. By acts of Faith, Hope, and Charity.

ii. By saying the "Our Father."

iii. By the pious use of Sacramentals (Q. 249).

iv. By the Sacraments of the living.

Sorrow in all cases being necessary.

v. Yet not therefore a trifling matter.

a. Anything displeasing to God must be very odious.

b. The punishments of God on it show how hateful it is to Him.

Mortal sin makes us positive enemies of God.

Lessons:

i. Avoid even venial sin,

a. As displeasing God:

b. As easily leading to mortal sin:

c. As laying up a debt of punishment hereafter.

ii. Aim at destroying small sins in the soul.

"Take care of the pennies..."

iii. There can be no hope of perfection, where venial sin is freely committed.

Social advantages of the Tenth Article. *Prsn. 526.*

i. The dogma of pardon for sin is a source of great consolation to sinners.

ii. Men, thus encouraged to repent and do better, become better citizens and members of society.

iii. This dogma inflames the heart with love and gratitude to the God of Mercies.

iv. It gives energy for virtue and self-sacrifice, and all that is noble and good.

v. All which preserve the world from many crimes and excesses, and thus become truly advantageous to society.

THE ELEVENTH ARTICLE.

Carr xxxvii.—C.C.T. i., xii.—Gbs. i. 184. Pwr. iii. 603.—Gme. ii. 280.—Guill. i. 602.—Dev. 401.—Prsn. 527.

i. The first article of the Creed teaches us whence we come; the eleventh and twelfth whither we go.

S. Paulinus, King Edwin, and the Thane. *A. 278.*

ii. On the eleventh article rests, as on a solid foundation, our hope of salvation.

"If there be no resurrection of the dead, then Christ is not risen again." *1 Cor. xv. 13.*

"If Christ be not risen again, then is our preaching vain, and your faith is also vain." *1 Cor. xv. 14.*

iii. Having taught the resurrection of the soul from sin, in the tenth article, the Creed now passes to the resurrection of the body from death.

iv. The need of studying and understanding this article!

128. What is the eleventh article of the Creed?—The eleventh article of the Creed is "The resurrection of the body."

Death: (II. 400)

"By one man sin entered into this world, and by sin death." *Rom. v. 12.*

i. Separation of the soul from the body, leaving the body lifeless and corruptible.

ii. The body returns to the earth whence it came:

iii. Law for all mankind: *Eccles. xii. 7.*

"It is appointed unto men once to die." *Hebr. ix. 27.*

Hence, prepare for it.

iv. A punishment for sin. Yet,

v. A blessing, as being the gate to Heaven and eternal life.

Death, an eloquent preacher. *A. 279.*

The unfinished tomb. *A. 280.*

Maximilian's coffin. *A. 281.*

Last Day: (p. 151)

i. Signs and wonders announcing the day of doom.

ii. Men then living, dying of fear, or fire.

Terrors of the last day. *A. 282.*

Resurrection:

i. From the Latin, a rising up again.

ii. At the voice of the Archangel.

"The trumpet shall sound and the dead shall rise again." *1 Cor. xv. 52.*

iii. "In a moment, in the twinkling of an eye." *1 Cor. xv. 52.*

iv. A miracle of God's omnipotence, reuniting souls and bodies, never more to be parted.

Body:

i. The soul is immortal: *its* resurrection is supernatural (from sin to grace).

ii. This word stated, to exclude the notion of the soul's resurrection, which never dies.

Hymeneus and Philetus, 1st c., held the resurrection in Scripture to refer to the soul: *2 Tim. ii. 17.*

iii. The Patriarchs believed this truth: *Job xix. 26.*

iv. The Prophets predicted it: *Ezech. xxxvii. 6; Dan. xii. 2.*

v. Jesus Christ confirmed it: *Jn. v. 29; vi. 55.*

vi. The Apostles preached it: *Acts xvii. 32; 1 Cor. xv.*

vii. The pagans also knew it.

Proofs of the Resurrection of the body, in Scripture:

"I know that my Redeemer liveth, and in the last day I shall rise out of the earth." *Job. xix. 25.*

Vision of Ezechiel, *xxxvii.*

"Many of those that sleep in the dust of the earth shall awake, some unto life everlasting, and others unto reproach." *Dan. xii. 2.*

"I know that he (Lazarus) shall rise again in the resurrection at the last day." *Jn. xi. 24.*

Christ refers to this dogma: *Mth. xxii. 31.*

S. Paul clearly teaches it: *1 Cor. xv.*

Pledges of the Resurrection:

i. The Old Testament records three examples of restoration to life:

a. The son of the Widow of Sarephta: *3 Kgs. xxii. 17.*

b. The child of the Sunamite woman: *4 Kgs. iv. 34.*

c. The man cast into the tomb of Eliseus: *4 Kgs. xiii. 21.*

ii. The New Testament:

a. The daughter of Jairus, just dead: *Mth. ix. 25.*

b. The widow's son, on the way to burial: *Lke. vii. 15.*

c. Lazarus, dead four days: *Jn. xi. 44.*

d. Tabitha, by S. Peter: *Acts ix. 40.*

e. Eutychus, by S. Paul: *Acts xx. 10.*

f. Many arose at the death of Our Lord: *Mth. xxvii. 52.*

g. Our Lord's own Resurrection.

iii. Saints have raised the dead to life:

S. Macarius: Jan. 16.

S. Stanislaus: May 7.

S. Dominic: Augt. 4.
S. Francis Xavier: Dec. 3.

iv. Reason suggests it:

a. Body and soul are made for each other and destined to be united.

b. The *whole* man seeks happiness and is made for it; this can be obtained only by the Resurrection.

c. The bodies of the Saints shared in their penances and sufferings, hence they should share the reward.

d. The bodies of the lost shared in their forbidden pleasures, hence they must share the punishment.

v. Analogies in nature:

a. The day dies down to night and returns again: (daily resurrection).

b. Summer, succeeded by winter, also returns: (annual resurrection).

c. The seed, thrown into the soil, corrupts and then springs forth.

d. Vegetation is renewed year after year.

All things revive for man; shall not man be restored to himself?

The Gnostics and Marcion, 2nd c., the Manichees, 3rd c., denied the Resurrection.

129. What do you mean by "The Resurrection of the body?"—By "The Resurrection of the body," I mean that we shall all rise again with the same bodies at the day of judgment.

We:

i. All mankind, the human race.

ii. The Angels, good and bad, not dying, cannot rise from the dead.

iii. The animals, lower than man, being incapable of reward or punishment, do not need the resurrection.

All:

"The hour cometh wherein all that are in the graves . . . shall come forth." *Jn. v. 28.*

"We shall all stand before the judgment-seat of Christ." *Rom. xiv. 10.*

i. Every member of the human race, without exception.

"There shall be a resurrection of the just and unjust." *Acts xxiv. 15.*

ii. The just, to receive their reward.

iii. The unjust, to be punished for ever.

iv. No matter how, or when, or where, they died.

"The sea gave up the dead that were in it, and death and hell gave up their dead." *Apoc. xx. 13.*

Shall:

i. In the future, and yet to come:

ii. Some have held the Resurrection is over!

Rise again:

"We shall all rise again." *1 Cor. xv. 51.*

i. Man raised erect, in creation and life.

ii. Laid low in the earth, in death.

iii. Raised up erect once more, in the Resurrection.

Same bodies:

i. Physically identical; not a new creation, but a restitution.

"I shall be clothed again with my skin . . . I myself and not another." *Job xix. 26.*

ii. With all their limbs, no matter where left on earth.

iii. In the proportions of manhood. *Sum. Suppl. q81.* Like Our Lord in *His* Resurrection.

iv. With all their senses, except perhaps the sense of taste.
v. Without the defects of this life, e.g: blindness, etc.
vi. The martyrs retaining the scars of their wounds, as gems more resplendent than the sun.
vii. With the qualities of risen bodies (infrà).

Day of Judgment: (Details, p. 149)

i. At the end of time:
ii. Immediately before the General Judgment.

Causes of the Resurrection:

i. The Resurrection of Christ, "the first-fruits of them that sleep." *1 Cor. xv. 20.*

"He that raised up Jesus Christ from the dead shall quicken also your mortal bodies." *Rom. viii. 11.*

ii. The Holy Eucharist, uniting our body with Christ's: *Jn. vi. 55.*
iii. The Voice of Christ, who spoke to the winds and the sea: *Mth. viii. 26.*

"All that are in the graves shall hear the voice of the Son of God . . . and shall come forth." *Jn. v. 28.*

Conditions of the risen bodies: *Sum. Suppl. q79.*

"We shall all indeed rise again: but we shall not all be changed." *1 Cor. xv. 51.*

I. Bodies of the Just:

"Christ will reform the body of our lowness, made like to the body of His glory." *Phil. iii. 21.*

i. *Impassibility:*

a. Incapability of pain or suffering.

"Death shall be no more, nor mourning, nor sorrow." *Apoc. xxi. 4.*

b. Yet retaining the perfection of the senses for joy, except perhaps the taste.

ii. *Subtlety:*

a. The body sharing the spiritual existence of the soul.

b. Able to penetrate other bodies, like light and heat.

"It is sown (buried) a natural body, it shall rise a spiritual body." *1 Cor. xv. 44.*

Our Lord entering the room, the doors being closed: *Jn. xx. 19.*

iii. *Agility:*

Power of rapid motion with the soul, like the electric spark.

"The just shall run to and fro, like sparks among the reeds." *Wisd. iii. 7.*

"It is sown in weakness, it shall rise in power." *1 Cor. xv. 43.*

Our Lord appearing from place to place.

iv. *Brightness:*

a. Externally shining like stars, from the overflowing splendour of the soul.

"The just shall shine as the sun." *Mth. xiii. 43.*

"It is sown in dishonour, it shall rise in glory." *1 Cor. xv. 43.*

Like diamonds in the sun's rays, or iron heated in fire.

b. In different degrees according to merit.

"Star differeth from star: so also in the resurrection of the dead." *1 Cor. xv. 41.*

c. Yet no envy or jealousy among the Blessed, but perfect peace and charity.

v. Hence:

a. The respect of the Church for the bodies of the dead.

b. The solemnity of funerals.

c. The blessing and consecration of cemeteries (dormitories).

II. Bodies of the Unjust:

i. *Passibility:*

"These shall go into everlasting punishment." *Mth. xxv. 46.*

The senses exquisitely capable of every form of pain.

ii. *Incorruptibility:*

"They shall desire to die, but death shall fly from them." *Apoc. xi. 6.*

Continued existence, with the pain of corruption, but absence of the reality.

iii. *Deformity* the most horrible:

Showing forth in the body the abomination of the soul in sin.

Lessons:

i. Honour your body, and never abuse it by sin.

"Yield your members to serve justice unto sanctification." *Rom. vi. 19.*

"Glorify and bear God in your body." *1 Cor. vi. 20.*

ii. Bear patiently bodily pains and death, in the thought of the Resurrection.

Job *xix. 25.*

The Machabees: *2 Mach. vii. 9.*

iii. Take comfort in the death of friends: *1 Thess. iv. 12.*

Advantages of the Eleventh Article: *Gme. ii. 290; Prsn. 548.*

I. This dogma serves to illustrate

i. The *knowledge* of God, who has a distinct cognizance of all bodies, and of all the particles of each, whether in the sea, the earth, or the air.

ii. The *power* of God, who can command and none shall resist, and so raise all, as once He created all.

iii. The *mercy* of God, promising life again, after the death we so richly deserved.

iv. The *justice* of God, fulfilling His promises, and doing to each one according to his works.

II. It strengthens us against death, in ourselves or others.

i. Death, fearful already, would affright us still more, unless we could look forward to the Resurrection, which makes it more easy to lay aside the fear of death—foundation of Faith.

ii. The death of friends would overwhelm us, if it were to last for ever; but the knowledge of our meeting again in the Resurrection, softens our grief—foundation of Hope.

"Be not sorrowful, as others who have no hope." *1 Thess. iv. 12.*

III. It has a salutary effect on our daily lives:

i. It *deters* from sin:

a. Who will sin, if he remembers he must rise again and appear before God?

b. Who will defile his body, knowing it will never be glorified hereafter, unless it be the temple of God here below!

Example of S. Paul: *Acts xxiv. 15.*

ii. It *encourages* to virtue:

A full conviction of this truth leads us to adorn our souls with virtue, so as to make souls and bodies more glorious in the Resurrection.

S. Eulalia's last words. *A. 283.*

iii. It *gives comfort* in sorrow: for, in the Resurrection all things shall be changed.

Job, in his trials: *Job xix.*

The Machabees, before Antiochus: *2 Mach. vii.*

S. Lidwina, in her sufferings: Apl. 14.

The Martyrs, amid their torments.

IV. Advantages to Society:

i. What would become of the world, if this life ended all things?

ii. If the good and the bad were annihilated in death, where would be the justice of God?

The dogma of the Resurrection is so consoling to the good and so terrible to the wicked, that we should ever thank God for having given to us the revelation of so important a truth!

THE TWELTH ARTICLE.

Carr xxxviii.—C.C.T. i., xiii. –Gbs. i. 188.—Pwr. iii. 640.—Gme. ii. 292.—Dev. 410.—Prsn. 550.

i. The Resurrection is not the end of man.

ii. The eleventh article having taught us the Resurrection,

iii. The twelth article tells us of the state of man after it.

iv. Two natural divisions: as to the good, as to the wicked.

130. What is the twelth article of the Creed?—The twelth article of the Creed is "Life everlasting."

Life:

i. True vital union of the soul with the body.

ii. As used in Scripture, life everlasting refers to the just only.

iii. Yet the same may be used, to express duration of existence in any persons: hence also of the wicked.

Everlasting:

i. Never coming to an end—essential to true felicity.
S. Pionius. *A. 284.*

ii. It is appointed to men to die once only: *Hebr. ix. 27.*

iii. Therefore life resumed shall be eternal.

iv. This word is added to show our belief in another life to follow this.

v. Expressed in Holy Scripture, as:
"Eternal inheritance." *Hebr. ix. 15.*
"Eternal glory." *1 Pet. v. 10.*
"Everlasting kingdom." *2 Pet. i. 11.*

Life Everlasting:

i. Last article in the Creed, as declaring
a. The final crown and reward of labours borne for God.
b. The punishment of sin unrepented of.

ii. Two great divisions:
a. Life in Heaven, or eternal beatitude.
b. Life in Hell, or eternal damnation.

iii. Into one or other of these all adults must go.
The greater fool! *A. 285.*

iv. Persons dying in original sin only will also live for ever, probably without pain, but without the presence of God.
Hence the necessity of care in procuring baptism for children!

v. May be considered under three forms:
a. Initial, begun in this life.
"He who heareth My word . . . hath life everlasting." *Jn. v. 24.*
b. Partial, belonging, for the present, to the soul only.
c. Perfected, conferred on the whole man, at the Resurrection.

131. What does "Life everlasting" mean?—"Life everlasting" means that the good shall live for ever in the glory and happiness of Heaven.

Good:

i. Those who in life served God faithfully.

ii. Those who, though perhaps guilty of much sin in life, repented of it before death.

iii. All, therefore, who die in the grace and friendship of God.

Shall live:

i. Continue to exist in the union of soul and body.

ii. With the four qualities of risen bodies (p. 272).

For ever in Heaven (next Q.):

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132. What is the glory and happiness of Heaven?—The glory and happiness of Heaven is to see, love, and enjoy God for ever.

Heaven:

i. Where God manifests Himself to the vision of the just.

ii. Definite place, distinct from the earth.

"Heaven is the Lord's, but the earth He has given to the children of men." *Ps. cxiii. 16.*

iii. Above the earth and the firmament:

"He ascended above all the Heavens." *Eph. iv. 10.*

iv. The Beatific Vision.

v. Adapted

a. For pure spirits, like the angels.

b. For corporeal beings, like the glorified bodies of men.

vi. Immense:

"In My Father's house there are many mansions." *Jn. xiv. 2.*

a. For the millions of angels who remained faithful in the beginning.

b. For the Saints of every age and nation.

"The hundred and forty-four thousand signed." *Apoc. vii. 4.*

c. For the pomp and majesty of the worship of God: *Apoc. iv.*

Glory of Heaven:

i. All that can fascinate the eye.

Figured in the Apocalypse by streets and walls of gold, etc.: *xxi. 18.*

ii. All that can charm the ear.

Angels and Saints said to sing and play.

iii. Worthy of the magnificence of God.

"Only there Our Lord is magnificent." *Is. xxxiii. 21.*

Happiness of Heaven: beatific vision, i.e.

I. To see God:

i. With every faculty of soul and body, illumined by the light of glory.

"Then face to face." *1 Cor. xiii. 12.*

ii. In Himself:

"We shall see Him as He is." *1 Jn. iii. 2.*

a. Unity and Trinity of nature.

b. Providence and divine perfections.

c. His mercies to men.

iii. The blessed recognize each other as on earth: *Sum. 2a 2æ, 26, § 13.*

The Fathers console the living with the hope of meeting again their deceased friends.

iv. In God, they may know the prayers and needs of the Church, and of friends on earth.

Joy in Heaven over a sinner's repentance: *Lke. xv. 7.*

v. They do not know the contingent future, the last day, or the secrets of hearts.

II. To love God:

i. Seeing God and His Perfections enamours the soul of Him.

ii. With intense energy and devotion—not as here on earth.

iii. In God, and for God, all things, as He loves them.

iv. To praise, bless, and thank Him passionately.

III. To enjoy God:

i. The Blessed, in their knowledge and love, possess God.

He in them, and they in Him: *Jn. vi. 57.*

ii. In this they enjoy God.

Death while speaking of Heaven. *A. 286.*

Thus the soul enjoys three gifts, the magnificent reward of the three theological virtues: *Sum. Suppl. 95, 5.*

i. *Vision*, faculty of seeing God face to face, reward of *Faith.*

ii. *Possession* of the sovereign Good, reward of *Hope.*

iii. *Fruition*, faculty of enjoying God, beginning and end of love, reward of *Charity.*

These felicities greater in proportion to the perfection of those virtues.

The Happiness of Heaven

i. Contains thus every possible good the heart can desire.

ii. Includes freedom from all possible evil.

iii. Perfect and complete in the Blessed Virgin now, body and soul.

iv. Perfect, but incomplete, in the Saints now, till the Resurrection.

v. Various degrees, according to the merits of each one: God's *Justice*.

"Then will He render to every man according to his works." *Mth. xvi. 27.*

"He who soweth sparingly, shall also reap sparingly." *2 Cor. ix. 6.*

Jovinian taught men's merits or demerits to be equal in all, hence no difference in their rewards or punishments.

vi. Yet all content and happy amid the inequality.

vii. Three classes named for special crowns of their own: aureola.

a. Doctors of the Church, who by the *prudence* of their teachings overcame *Satan*, the father of lies, e.g:

S. Ambrose: Dec. 7.

S. Augustine: Augt. 28.

S. Jerom: Spt. 30.

Catechists, teachers and others instructing little ones unto God.

"They that instruct many to justice shall shine as stars for all eternity." *Dan. xii. 3.*

b. Martyrs who overcame the *world*, by their *fortitude* unto death.

Bearing about them their glorified wounds, like Our Lord.

c. Virgins, who overcame the *flesh*, by their *temporate* use of all things, and their self-denial.

"These follow the Lamb, whithersoever He goeth." *Apoc. xiv. 4.*

viii. Happiness not disturbed by separation from friends in Hell!

The will of the Blessed is in perfect union with the divine will, and they bless the justice of God.

ix. The accidental happiness of the Saints will go on increasing till the end of time.

a. Every new arrival adds to the general joy.

b. The good works of each one on earth may be the source of fresh good to others, and therefore of further reward to the doer.

For ever:

i. Essential to real and complete happiness.

ii. No fear of loss or even of diminution.

Earthly joys pall on the senses or pass away.

iii. Beyond the reach of any temptation.

S. Teresa and her brother. *A. 287.*

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133. What does the Scripture say of the happiness of Heaven?—The Scripture says of the happiness of Heaven "That eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him."
1 Cor. ii. 9.

i. Text quoted from *Isaias lxiv. 4.*

ii. Cause of conversion and martyrdom of S. Adrian: Spt. 8. *A. 288.*

Eye hath not seen:

i. Light inaccessible of God's glory, "like to a precious stone."

ii. The Throne of all grandeur.

iii. The Treasury of all riches.

iv. The beauty of earth is but a ray of the heavenly beauty.

Yet see the beauty of field and garden, of mountain and valley!

v. All that can please and fascinate the eye.

The Apocalypse, xxi., describes the magnificence of the Heavenly Jerusalem.

"How lovely are Thy tabernacles, O Lord of hosts."
Ps. lxxxiii. 1.

Nor ear heard:

i. Choirs of angels singing the praises of God.

ii. The Blessed represented as playing harps, cymbals and trumpets.

iii. All that can please and delight the ear.

Nor hath it entered the heart:

i. Hebrew expression for: the mind of man:

What the heart is to the body, the mind is to the soul.

ii. No effort of the mind or imagination can picture the beauty of Heaven.

The young Nivard. *A. 289.*

iii. Joy of the Blessed so great that it cannot enter the heart; the heart must enter into it and be lost in its depths.

"Enter into the joy of thy Lord." *Mth. xxv. 21.*

Ecstasy of S. Catherine of Siena: Apl. 30. *A. 290.*

Lessons:

i. Meditate on the beauty and happiness of Heaven: then,

a. Trials of life will be easy to bear; and

b. Courage will revive, to face all obstacles.

Count Otho's daughter. *A. 291.*

ii. The thought of Heaven animates us to virtue and good works.

"Star differeth from star." *1 Cor. xv. 41.*

"Higher than the stars." *A. 292.*

"O Paradise." *A. 293.*

iii. The thought of Heaven gives peace to the soul amid the sorrows of life.

"Yes, Heaven is the prize!"

134. Shall not the wicked also live for ever?—The wicked also shall live and be punished for ever in the fire of hell.

Wicked:

i. Those who lived lives of sin.

ii. Those who, though once living good lives, did not persevere.

iii. All therefore who die in mortal sin unrepented of.

Shall live:

i. Continue to exist in the union of soul and body.

ii. With the three qualities of risen bodies (p. 274).

iii. Such life is truly called a second death: *Apoc. xxi. 8.*

Punished:

i. Nature and duration of suffering same for all. But,

ii. Intensity will vary for each one according to his guilt.

"God will render to every man according to his works." *Mth. xvi. 27.*

"The mighty shall be mightily tormented." *Wisd. vi. 7.*

iii. Torments and sufferings unheard of!

Even as the joys of Heaven are inconceivable.

For ever: (p. 261)

i. The one maddening thought of the damned.

"I cannot bear this." *A. 270.*

ii. Without hope of cessation, or even diminution!

iii. Beyond the reach of any comfort or consolation.

Answer of Blessed Thomas More. *A. 294.*

iv. Beyond the finite mind of man to conceive!

In the fire of hell: (p. 159)

i. The prison of God's justice.

ii. The storehouse of His vengeance.

iii. The fulfilment of His wrath.

iv. The centre of every evil.

v. The land of eternal despair.

Lessons:

i. Descend in spirit now into hell, to avoid going there in reality hereafter.

Conversion of S. Eudoxia. *A. 295.*

Two soldiers at a sermon. *A. 269.*

ii. Contemplate the souls now suffering there.

"A land of misery and darkness . . . where everlasting horror dwelleth." *Job x. 22.*

Practice of S. Francis Borgia: Oct. 10. *A. 296.*

iii. Once lost, for ever lost!

iv. Most powerful preventive of sin and encouragement to fulfil the duties of a Christian life.

Victorine's resolution. *A. 296a.*

v. Momentary joy brings eternal pain; short pain, eternal joy!

Amen: (p. 309)

i. Hebrew word retained in its original form.

ii. At the end of a profession of faith, it implies assent, belief.

iii. This profession we make

a. By our words and works.

b. By reciting the Creed.

c. By the sign of the Cross (the abridgment of our faith).

Social advantages of the Twelfth Article. *Prsn. 561.*

i. Belief in this article helps to deter from sin, and encourages to repentance for sin, and to holiness of life.

ii. It breeds in us awe and fear of the great Judge.

iii. It teaches us to value and admire the love of God to man, in ransoming us from eternal ruin and preparing us such rewards.

iv. Take away the truth of eternal reward, and man has no object in exerting himself to the practise of virtue.

v. Take away the truth of eternal punishment, and man is left without restraint to his passions, an immense evil to society!

vi. Restore these two truths, and man is deterred from evil, and encouraged to do good, and society must be the gainer thereby!

Our obligations towards the Creed:

i. To learn it and know it under pain of sin.

a. Pastors must explain it.

b. Parents must teach it.

c. Children must learn it.

ii. To recite it often to nourish our faith.

a. Morning and evening prayers.

b. Divine office.

S. Ambrose and the Creed. *A. 42.*

iii. To say it

a. With gratitude, for the truths therein made known to us.

b. With fervour, as a petition for courage to profess them.

Asclepiades and the child martyr. *A. 43.*

S. Peter of Verona, "the Martyr of the Creed:" Apl. 29. *A. 44.*

Social advantages of the Creed. *Gme. ii. 165.*

i. The human race gains by being taught the why and the wherefore of its existence.

ii. All are taught the same principles and belief: all are treated with the same consideration.

iii. Truths of the political order here find a solid basis in justice and charity.

iv. Science and literature here find ideas to render them more and more prolific, giving them a safe and glorious development.

HOPE.

CHAPTER III.

Carr. xl.—Gbs. i. 198. –Pwr. ii. 183.–Gme. ii. 299.—Guill. ii. 30.—Devt. i. 292.—Wlmr. 236.

i. The first great division of the Catechism treats of *Faith.*

Principal articles found in the Apostles' Creed.

ii. To save our souls we must have also *Hope* and *Charity* (p. 13).

iii. Hope, the second great division:

"The walls of the spiritual house of the soul." *S. Aug.*

Under Hope comes Prayer, the outward expression of our confidence.

135. Will Faith alone save us?—Faith alone will not save us without good works; we must also have Hope and Charity.

Faith (p. 14).

Good works:

i. Pleasing to God, the result of true faith, e.g:

Observance of the Commandments (p. 358).

Works of mercy (II. 331).

The eminent good works (II. 391).

ii. Necessary:

"If thou wilt enter into life, keep the commandments." *Mth. xix. 17.*

"He will render to every man according to his works." *Mth. xvi. 27.*

"Faith without works is dead." *Jas. ii. 26.*

iii. Rewarded of God, e.g:

The works of Tobias: *Tob. xii. 12.*

Treasures in Heaven: *Mth. vi. 20.*

The cup of water: *Mth. x. 42.*

The labourers in the vineyard: *Mth. xx.*

The good and faithful servant: *Mth. xxv. 21.*

The just at the last day: *Mth. xxv. 35.*

iv. Even in sinners, not useless, e.g:

The Ninevites: *Jon. iii. 10.*

The Centurion's compassion: *Mth. viii. 8.*

Saul, before Baptism: *Acts ix. 9.*

Cornelius: *Acts x. 4.*

v. The Reformers, 16th c., taught Faith alone is sufficient.

Easy doctrine, but false and opposed to the doctrine of Christ.

Hope: depending

i. On Faith, as its foundation.

ii. On Charity, for its perfection.

Charity: (p. 352).

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136. What is Hope?—Hope is a supernatural gift of God, by which we firmly trust that God will give us eternal life, and all the means necessary to obtain it, if we do what He requires of us.

A gift:

i. To which we have no claim.

ii. Freely bestowed, through the divine mercy, in Baptism.

Of God: from whom is "every best gift, and every perfect gift." *Jas. i. 17.*

Supernatural:

i. Not essential to our nature, like reason, or speech.
ii. Not ours when born (in sin).
iii. Having its source, motives, and end divine.

Trust, including:

i. *Desire*, implying love of an object.
ii. *Expectation*, denoting confidence of obtaining it.
iii. Distinction between them, e.g:

A merchant desires and expects riches.
A farmer desires and expects plentiful crops.
A poor man desires, but may not expect, riches.
A sick man desires, but may not expect, recovery.

Firmly:

i. Without fear of being deceived.
ii. Because resting on solid foundations (p. 292).

Eternal life:

i. God and the Beatific Vision.
ii. Heaven and its glory.
iii. The very object of our creation.

Means to it:

i. Pardon of sin, which excludes from eternal life.
ii. Grace (p. 294).

If we do what is required: observe God's Law.

Examples of Hope:

Noah, building the ark: *Gen. vi.*
Abraham, sacrificing his son: *Gen. xxii.*
David, throughout the Psalms.

The Blessed Virgin, at the prophecy of Simeon; at the foot of the Cross.

S. Francis and the widow. *A. 297.*

Ship saved by a child. *A. 298.*

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137. Why must we hope in God?—We must hope in God because He is infinitely good, infinitely powerful, and faithful to His promises.

Motives of Hope and confidence in God.

I. The Goodness of God:

i. Who is *willing* and desirous to help us.

ii. Shown in Creation: Redemption: temporal and spiritual blessings.

II. The Power of God:

i. Who *can* help us, and can do all things (p. 33).

"With God all things are possible." *Mth. xix. 26.*

ii. Examples:

David against Goliah: *1 Kgs. xvii.*

The three children in the furnace: *Dan. iii.*

Daniel in the lions' den: *Dan. vi.*

III. The Fidelity of God who *will* help us, because of His promises.

"God is faithful." *1 Cor. i. 9.*

"Give me back my son." *A. 299.*

IV. The Mercy of God, *ready* to forgive the repentant sinner.

"His tender mercies are above all His works." *Ps. cxliv. 9.*

The widow's child. *A. 300.*

V. The merits of Christ:

i. Infinite, therefore sufficient to obtain us all things.

ii. Made over to us, hence we can use them with confidence.

Qualities of Hope:

i. *Certainty*, in the mind, as to God's goodness, power.

ii. *Confidence*, in the will, more or less perfect, according to our faith and practice.

Ripe for Heaven. *A. 301.*

iii. *Fear*, through uncertainty as to our correspondence with grace: humility.

Obligations in regard to Hope:

i. To nourish it by faith and prayer.

ii. To strengthen it by repeated acts.

iii. To practise it in temptations, trials, death.

The dying father. *A. 302.*

Sins against Hope (p. 374).

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138. Can we do any good work of ourselves towards our salvation?—We can do no good work of ourselves towards our salvation; we need the help of God's grace.

No good work

i. Of the supernatural order, pleasing to God.

ii. Interior, or exterior, e.g:

Act of contrition and repentance.

Works of mercy.

Of ourselves:

i. Our own works may have a natural reward, e.g:

If we give alms through mere pity, without thought of God.

ii. But not a supernatural one.

"Unless the Lord build the house, they labour in vain that build it." *Ps. cxxvi. 1.*

"No man can say the Lord Jesus, but by the Holy Ghost." *1 Cor. xii. 3.*

"It is God who worketh in you." *Phil. ii. 13.*

We need grace: to make our works supernatural and so meritorious.

"By the grace of God I am what I am." *1 Cor. xv. 10.*

Eron, the Solitary. *A. 303.*

GRACE.

Carr xli.—Gbs. i. 202.—Pwr. ii. 15.—Gme. ii. 306.—Sinc. i. 332.—Wlmrs. 140.

i. Important and difficult subject: hence attention.

ii. The object of man's creation is the love and service of God (p. 3).

iii. To facilitate this work, God bestowed on man certain gifts, e.g:

a. Natural:

1. Enabling him to perform acts of natural virtue.
2. Entitling him to natural joy, but not to the bliss of Heaven.

b. Supernatural:

1. Raising us above the state of mere creatures.
2. Enabling us to become holy, sons and heirs of God.
3. Entitling us to merit and eternal reward.

iv. The Fall of man:

a. Supernatural gifts taken away.

b. Natural gifts and powers remain, though impaired.

c. Man unable to restore himself, or merit God's help.

v. The Redemption:

a. God the Son becomes man.

b. By His Death He claims man's restoration; and,

c. Purchases for him

1. Right to grace: *Jn. i. 12.*

2. Right to glory: *Jn. iii. 16.*

139. What is grace?—Grace is a supernatural gift of God, freely bestowed upon us for our sanctification and salvation.

Grace:

i. From the Latin, *gratia*, favour.

ii. *External:* Visible or sensible means and helps to salvation, e.g:

a. In the Old Law: Decalogue: Prophets: Sacrifices.

b. In the New Law: Gospel: Miracles: Schools: Missions.

iii. *Internal:* Whatever touches the heart interiorly. Inspirations, good thoughts.

iv. *Habitual*, or *sanctifying:*

a. Permanently inhering in the soul.

b. Uniting us to God, and making us heirs of Heaven.

"If any one love Me . . . We will come to him." *Jn. xiv. 23.*

c. Source of actual graces.

d. Typified by:

The healing of Naaman: *4 Kgs. v. 14.*

The living water: *Jn. iv. 14.*

The wedding garment: *Mth. xxii. 12.*

The new robe: *Lke. xv. 22.*

The parable of the vine: *Jn. xv. 5.*

v. *Actual:*

a. Not permanent, but transient divine influence.

b. Enabling the soul to avoid evil and do good, *hic et nunc.*

Jonas and the Ninevites: *Jon. iii.*
Conversion of S. Paul: *Acts ix.*
Conversion of S. Norbert: June 6.
Touched by grace. *A. 304.*

vi. *Sacramental:* Special graces signified and given by each Sacrament, e.g:
Fortitude in Confirmation.

Gift of God:

i. To which we have no claim or title, of ourselves.
ii. Freely bestowed, in the first instance, in Baptism.
iii. Through the merits of Christ.
"Grace and truth came by Jesus Christ." *Jn. i. 17.*
iv. Claiming our gratitude!

Supernatural:

i. Something added to the gifts of nature (reason, senses).
ii. Enabling us to do something beyond the powers of nature.
The heroic child. *A. 305.*

Freely bestowed:

i. On some with great abundance; on others with less.
ii. On all men sufficient for salvation.
"The Lord is not willing that any should perish." *2 Petr. iii. 9.*
iii. Yet leaving man free to accept or refuse, hence to merit.
"You always resist the Holy Ghost." *Acts vii. 51.*
iv. God will not force anyone.
S. Francis and the Spaniard. *A. 306.*
v. When thus given, we must co-operate with it.
Examples of co-operation. *A. 307.*

Sanctification of soul:

i. Making of the soul holy and pleasing to God.

ii. Beauty of a soul sanctified by grace!

The soul in grace. *A. 263.*

iii. Making us friends and sons of God here.

iv. The only means of attaining to

Salvation:

i. Our last end, and only object for which we were created.

ii. To which all else must be sacrificed.

iii. Which, if lost, all is lost; if gained, all is gained.

Thus, grace is to the soul,

i. As light, heat, and sap to visible bodies.

ii. The source of action, vitality, and beauty.

Correspondence with grace, e.g:

Samuel: *1 Kgs. 3.*
Eliseus: *3 Kgs. xix. 21.*
The shepherds: *Lke. ii. 15.*
The Magi: *Mth. ii. 2.*
S. Peter: *Lke. xxii. 61, 62.*
The good thief: *Lke. xxiii. 42.*
The disciples of Emmaus: *Lke. xxiv.*
The Samaritan woman: *Jn. iv.*
Saul, going to Damascus: *Acts ix. 6.*

Resistance to grace, e.g:

Cain: *Gen. iv. 6, 15.*
Pharao: *Ex. vii.—xiv.*
The rich young man: *Mth. xix. 22.*
Jerusalem: *Lke. xix. 42.*
The bad thief: *Lke. xxiii. 40.*
Judas: *Mth. xxvi. 50.*
The Pharisees throughout.
The scoffers at Pentecost: *Acts ii. 13.*

Heresies on grace:

i. *Pelagians* deny the necessity of grace.

ii. *Semipelagians* admit its necessity only in certain cases.

iii. *Protestants* deny man's liberty under its influence.

iv. *Jansenists* hold some commandments are impossible of observance.

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140. How must we obtain God's grace?—We must obtain God's grace chiefly by prayer and the holy Sacraments.

i. God sometimes gives grace without being asked for it,

ii. But usually He expects us to take the means to it, viz.:

Prayer: (next Q.)

Sacraments: (II. 132)

Chiefly:

i. As the ordinary and most efficacious means.

ii. Not exclusively, because there are other channels, e.g:

The Sacrifice of the Mass (II. 193).

The Sacramentals (II. 136).

PRAYER.

Carr xlv.—C.C.T. iv., i.—Gbs. i. 205.—Pwr. iii. 109.—Gme ii. 315.—Guill. iii. 534.—Devt. i. 366.

141. What is prayer?—Prayer is the raising up of the mind and heart to God.

Prayer:

i. The first chief means of grace, because

a. Suited to all times, places, and persons.

b. Unfailing resource in all our wants.

ii. Founded on Faith.

We only pray for what we believe in.

iii. Typified by incense.

"Let my prayer be directed as incense in thy sight." *Ps. cxl. 2.*

Raising up:

i. Away from things of earth.

ii. Away from all that can distract attention.

Mind:

i. Intelligence and reason which distinguish man from animals.

These have but blind instinct.

ii. Which knows and believes God (Faith).

Heart:

i. Seat and symbol of the affections.

ii. Which trusts in God (Hope).

iii. Which loves God (Charity).

Prayer is thus a formal expression of the theological virtues.

To God:

i. As the Supreme Being on whom all depend.

ii. Even though we address the Saints, prayer is made to God, because we intend

a. To honour God through them.

b. To ask their intercession with Him.

S. Ignatius and the carrier. *A. 308.*

Kinds of Prayer:

i. *Internal*, or *mental:* made in the heart, without words: meditation.

The poor man's prayer. *A. 309.*

ii. *External*, or *vocal:* expressed in words.

"My mouth shall praise Thee with joyful lips." *Ps. lxii. 6.*

iii. *Public* and *Private* prayer.

Necessity of prayer:

I. *Grounded on two truths:*

i. Without God's grace and help we cannot do anything towards salvation.

"Without Me you can do nothing." *Jn. xv. 5.*

ii. The ordinary means to obtain grace is prayer.

"Ask and it shall be given you." *Mth. vii. 7.*

II. *Inculcated in Scripture:*

"Call upon Me in the day of trouble." *Ps. xlix. 15.*

"Watch ye, praying at all times." *Lke. xxi. 36.*

"Be instant in prayer." *Col. iv. 2.*

"Pray without ceasing." *1 Thess. v. 17.*

III. *Examples* of Christ and the Saints:

Christ went up into a mountain to pray: *Mth. xiv. 23.*

Christ passing the whole night in prayer: *Lke. vi. 12.*

The Apostles continued with one accord in prayer: *Acts i. 14.*

David prayed seven times a day: *Ps. cxviii. 164.*

Daniel prayed at three stated times a day: *Dan. vi. 10.*

S. Bruno: Oct. 6.

S. Patrick: Mrch. 17.

S. Godric: May 21.

S. Alphonsus: Aug. 2: and all the Saints.

Subjects who may pray:

I. *The Just:*

i. Whose prayer has great power with God: *Jas. v. 16.*

ii. For their own perseverance, and for many graces.

iii. For the wants of others.

Prayer of Moses for his people: *Ex. xxxii.*

II. *Sinners:*

i. Well disposed and desiring to amend.

ii. God in which case will shew mercy: *Is. lv. 7.*

The publican in the Temple: *Lke. xviii.*

The good thief: *Lke. xxiii. 42.*

Objects for which we may pray:

i. *Spiritual* goods:

a. Perseverance: *Jas. v. 16.*

b. A vocation, or some virtue.

c. Victory over temptation.

S. Paul prayed for deliverance from temptation: *2 Cor. xii. 8.*

ii. *Temporal* blessings: on condition it be God's will.

Anna, praying for a son: *1 Kgs. i. 11, 20.*

Elias, praying for rain: *3 Kgs. xviii.*

Ezechias against Sennacherib: *4 Kgs. xix.*

Ezechias, for recovery: *4 Kgs. xx. 3.*

S. James urges the same: *Jas. v. 15.*

The blind man at S. Thomas' tomb: *A. 310.*

iii. *Persons* (ourselves and others):

a. Relations and friends.

b. Superiors and inferiors.

c. Sinners and enemies.

d. Souls in Purgatory.

"Pray one for another that you may be saved." *Jas. v. 16.*

Qualities of prayer:

i. *Attention:* (p. 304).

ii. *Piety:* with fervour and devotion.

Our Lord's prayer in the garden.

S. Bernard's vision. *A. 311.*

iii. *Humility:*

"The prayer of him that humbleth himself shall pierce the clouds." *Ecclus. xxxv. 21.*

"A contrite and humbled heart Thou wilt not despise." *Ps. l. 19.*

"God resisteth the proud and giveth grace to the humble." *Jas. iv. 6.*

The centurion before Our Lord: *Mth. viii. 8.*

The prodigal son on his return: *Lke. xv. 19.*

The Publican in the Temple: *Lke. xviii. 13.*
The good thief on the cross: *Lke. xxiii. 41.*

iv. *Confidence:* trust in the goodness and power of God.
The Canaanite woman: *Mth. xv. 22.*
Jairus, for his daughter: *Mrk. v. 23.*
S. Scholastica on her visit to her brother: Feb. 10.
The widow's child. *A. 312.*

v. *Resignation:*
"Not My will, but Thine be done." *Lke. xxii. 42.*
The three children: *Dan. iii. 18.*
Our Lord, in the agony: *Mrk. xiv. 36.*

vi. *Perseverance:* assiduity, without discouragement: *Lke. xviii. 1.*
Abraham's prayer for Sodom: *Gen. xviii.*
The Canaanite woman: *Mth. xv. 27.*
Cure of the blind men: *Mth. xx. 31.*
The importunate friend: *Lke. xi. 8.*
S. Monica for her son: May 4.
The negro's prayer. *A. 313.*

vii. *Intention*, or special object in prayer.
A great aid towards giving it these qualities.

Obligation to pray:

I. *In itself:*
i. On attaining use of reason.
ii. When Faith, Hope, or Charity bind.
iii. Frequently during life.
iv. In danger of death.

II. *By circumstances:*
i. In great temptation or occasion of sin.
ii. In hearing Mass.
iii. On receiving the Sacraments.
iv. In time of personal or public necessity.

III. *By fitness:*

i. Morning and evening.

ii. Before and after meals.

iii. On Sundays and Holydays.

Heresies on Prayer:

i. *Quietism:* nothing to be asked specifically of God, but all to be left to His Will.

Fénélon, and "Maxims of the Saints."

ii. *Fatalism:* all things are settled, hence no use of prayer.

iii. *Epicureanism:* God takes no interest in our affairs.

iv. *Lutheranism*, etc.: deny man's liberty of choice.

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142. How do we raise up our mind and heart to God?—We raise up our mind and heart to God by thinking of God; by adoring, praising, and thanking Him; and by begging of Him all blessings for soul and body.

So many ways of showing our love and confidence in God.

I. Thinking:

i. Contemplating the Beauty and Perfections of God.

ii. Should be easy, since we are always thinking, when awake.

II. Adoring:

i. Acknowledging God as Creator and Author of all things.

ii. Recognizing His infinite Majesty, Power, Justice.

"Come let us adore and fall down." *Ps. xciv. 6.*

"The Lord thy God shalt thou adore." *Mth. iv. 10.*

Esdras, reading the Law: *2 Esd. viii. 6.*

Job, in his afflictions: *Job i. 20.*

The Magi, in Bethleem: *Mth. ii. 11.*

III. Praising:

i. Rejoicing in the perfections of God.

ii. Desiring an increase of His accidental glory.

iii. Admiring the perfection of His works.

Laudate Dominum, omnes gentes: Ps. cxvi.

"Praise ye the Lord in His holy places." *Ps. cl. 1.*

King David throughout the Psalms.

The Church in the divine offices.

IV. Thanking: gratitude for God's benefits.

i. Gifts common to all.

Creation: Redemption: Providence.

Jewish tradition as to creation. *A. 314.*

ii. Gifts personal to ourselves.

a. Spiritual: especially the gift of faith: vocation.

b. Temporal: health: riches: talents: success.

King Alphonsus and the Beggar. *A. 315.*

iii. Tribulations even and crosses, as sources of merit.

Deo gratias, favourite prayer of the Saints.

V. Begging blessings:

i. Because of daily wants, self-interest leads us to petition.

ii. God Himself urges us to it.

"Call upon Me in the day of trouble." *Ps. xlix. 15.*

"Ask, and it shall be given you." *Mth. vii. 7.*

"You have not, because you ask not." *Jas. iv. 2.*

iii. For soul:

a. Necessary things, unconditionally, e.g:

Perseverance: forgiveness of sin.

b. Doubtful things, conditionally on their being good for us, e.g:

Religious vocation.

iv. For body: when, and as far as, God may see well.
Health: wealth: success, etc.
A mother's rash prayer. *A. 316.*

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143. Do those pray well who, at their prayers, think neither of God nor of what they say?—Those who, at their prayers, think neither of God nor of what they say, do not pray well: but they offend God, if their distractions are wilful.

Think of God:

i. Attention directed immediately to God.
ii. Spiritual attention, the best.

Think of what is said:

i. Attention given to the words.
ii. Literal attention, sufficient.

Offend God:

i. Prayer without attention is sinful.
ii. Such prayer cannot avail and be heard.
iii. On the contrary, will displease and anger God.

Distractions:

i. Idle thoughts in the mind, coming from without.
ii. Come to all, for the devil knows the value of prayer to the soul.
iii. Not sinful in themselves, but only when not resisted.
iv. Even meritorious, when resisted.
v. Hence, in themselves no cause for distress.
S. Aloysius and distractions. *A. 317.*

Wilful:

i. Deliberate and through one's own fault.
The horse and saddle. *A. 318.*

ii. Hence, sinful and ruinous to prayer.

"This people honoureth Me with their lips . . . but their heart is far from Me." *Mth. xv. 8.*

iii. Deserving punishment.

S. Severinus and distractions. *A. 319.*

iv. Remedies:

a. Recollection at the beginning.

S. Francis of Assisi. *A. 320.*

b. Becoming time, place, posture, etc.

S. Dominic and the stone. *A. 321.*

c. Quietly bring back straying thoughts.

THE OUR FATHER.

Carr xlviii.—C.C.T. iv., ix.—Gbs. i. 212.—Pwr. iii. 120.—Gme. ii. 333.—Guill. iii. 555.—Col. ii. 240.—A Lap. in Mth. vi.

144. Which is the best of all prayers?—The best of all prayers is the "Our Father," or the Lord's Prayer.

Name of the prayer:

i. *Our Father:* from the first words in English.

ii. *Pater Noster:* from the first words in Latin.

iii. *The Lord's Prayer:* because

a. Composed and arranged by Our Lord; and

b. Commanded by Him:

"Thus shall you pray: Our Father . . ." *Mth. vi. 9.*

"When you pray, say: Father . . ." *Lke. xi. 2.*

Excellence of the prayer:

i. In its *Author:* not a Saint or an angel, but the Son of God Himself.

ii. In its *form :*

a. Clear : even a child can understand it.

b. Short : all can learn it ; all must know it.

c. Persuasive : humble, simple, filial.

iii. In *depth of meaning :*

a. Complete :

1. Applicable to every want, spiritual and temporal.

2. Containing every object of prayer (praise, thanks, etc.).

b. Wise :

Recalling the three theological virtues, foundations of religion and society.

c. Logical :

Regulating our desires in due order :
Sum. 2a 2æ, lxxxiii. 9.

Séjour's seven Paters. *A. 322.*

The swearer and the Our Father. *A. 323.*

iv. In its *effect :* remitting venial sin, as a Sacramental.

Use of the prayer :

i. By the *Church :*

In the Sacraments, the Mass, Divine Office, Blessings.

ii. Various *Councils*

Bind all to know it : the first prayer for children to learn.

iii. *Fathers* of the Church

Hold it should be said every morning and evening.

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145. Who made the Lord's Prayer ?—Jesus Christ Himself made the Lord's Prayer.

Jesus Christ :

i. Son of God : hence, see its excellence.

ii. Legislator in the New Law, like Moses, His type, in the Old.

Lord's Prayer:

i. Part of the Sermon on the Mount: *Mth. v.—vii.*

a. Preached probably on Mount Thabor.

b. Prefigured by the Old Law given on Mount Sina.

c. Containing a summary of perfection and sanctity.

ii. Greatly loved by the Saints.

S. Hugues of Grenoble. *A. 324.*

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146. Say the Lord's Prayer.—Our Father who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation; but deliver us from evil. Amen. *Mth. vi. 9—13.*

I. Preface, or Introduction:

Our Father:

i. Name:

a. We do not say: Lord, God, Creator, titles of majesty,

b. But: Father, a title of love.

ii. Implies *Faith:*

a. In the Blessed Trinity, Father, Creator of all things.

b. In the Incarnation, through which we are become sons of God.

iii. Excites *Hope:*

a. Reminding us we are children, not of a king, but of God Himself.

b. Touching the heart of God, reminding Him He is our Father.

c. Recalling the nobility of our origin, and the care we owe ourselves.

d. Even sinners should say "Our Father:"

1. As prodigal children desirous to amend.

2. In the name of the Church, to which they belong by Faith and Hope.

iv. Nourishes *Charity:*

a. Bringing before us the law of brotherhood that saved the world.

b. Basis of Religion and Society: bond of the family: pledge of peace.

The pious shepherd. *A. 325.*

In Heaven:

"One is your Father who is in Heaven." *Mth. xxiii. 9.*

i. Recalling God's Kingdom of glory.

"There only our Lord is magnificent." *Is. xxxiii. 21.*

ii. Suggesting

a. The raising up of our minds and hearts to Heaven.

b. Attention, devotion, reverence.

The angel on the tombstone. *A. 326.*

S. Francis disinherited. *A. 327.*

II. Body of the prayer:

i. Containing seven petitions or requests.

As the Creed contains twelve articles.

ii. Recited in the Sacrifice of the Mass.

As Our Lord spoke seven words in the Sacrifice of the Cross.

iii. Divided into two parts:

As the Decalogue was written on two tables.

a. First three petitions:

For the honour and glory of God, in and by ourselves.

b. Last four petitions:

For our own wants, spiritual and temporal.

III. Conclusion of the prayer.

Amen:

i. Hebrew word.

ii. Retained in Hebrew form.

a. As a reminder of our venerable antiquity.

b. Out of respect for Our Lord who often used it: *Mth. xi. 11; xxiv. 34.*

iii. After a declaration of truths, means assent, belief.

iv. After a prayer, expresses a wish: be it so: may the petition be heard.

v. Formerly said by all the people, now by the servers, at Mass:

Denoting union of priest and people, praying together.

vi. To be said with piety and sincerity, supplying defects of previous inattention.

The **addition**: "For thine is the kingdom," etc.

i. Introduced by pious custom of the Greeks.

ii. Not found in the original text:

iii. Not used in the Catholic form of the prayer.

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147. In the Lord's Prayer who is called "Our Father?"—In the Lord's Prayer, God is called "Our Father."

Father:

i. Name given to God in Jewish prayers, as well as in Christian.

"O Lord, Thou art our Father." *Is. lxiv. 8.*

ii. The word expresses:

a. The adoption of sons through Our Lord:

"Born not of the will of man, but of God." *Jn. i. 13.*

b. Our faith, hope, reverence, confidence :

"His mercy endureth for ever." *Ps. cxxxv.*

c. Union with all God's children :

"Have we not all one Father?" *Mal. ii. 10.*

d. The yearning of children, at a distance from their home :

"I desire to be dissolved and to be with Christ." *Phil. i. 23.*

e. Detachment from the things of earth :

"Mind the things that are above. . ." *Col. iii. 2.*

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148. Why is God called "Our Father?"—God is called Our Father because He is the Father of all Christians, whom He has made His children by holy Baptism.

Father :

i. Who loves us with an infinite love :

Yearning to communicate Himself and His goods to us.

ii. In Heaven, whither we hope to go.

iii. We must long to go to the Father and His dwelling place.

iv. Title more honourable to God than any other.

a. As *Father*, He generates the Son equal to Himself.

b. As *Lord*, He created the world, infinitely less than Himself.

Christians :

i. Followers of Christ.

ii. Name first given them, A.D. 43, at Antioch : *Acts xi. 26.*

Children :

i. By spiritual life of grace.

ii. Members of Christ's mystical body, the Church.

iii. Brethren of Christ !

iv. His Father therefore is likewise ours.

What an honour and what gratitude we owe Him!

v. Others are equally God's children.

Hence the love and respect we owe them.

Baptism:

i. The Sacrament of Incorporation (II. 148).

ii. "Our first nativity is from man; our second, from God and the Church." *S. Aug.*

S. Domnina and her Father in Heaven. *A. 8.*

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149. Is God also the Father of all mankind?—God is also the Father of all mankind, because He made them all, and loves and preserves them all.

All mankind:

i. Not Christians only, but the whole human race.

ii. God teaches all men to address Him *Father.*

iii. All men have God for their father, because

I. God made all:

"The earth is the Lord's . . . and all they that dwell therein." *Ps. xxiii. 1.*

i. The body with its senses, from the dust of the earth.

ii. The soul with its faculties, out of nothing (p. 1).

iii. Unity of the human race (p. 248).

II. God loves all:

i. More than any earthly father can.

"I have loved thee with an everlasting love." *Jer. xxxi. 3.*

ii. As seen by:

a. Creation: Incarnation: Providence.

b. Daily graces and blessings of many kinds.

c. Receiving our frequent petitions.

III. God preserves all:

i. God upholds all things by His power.

"In Him we live and move and be." *Acts xvii. 28.*

ii. Were His power withdrawn, we should fall back into nothingness.

iii. Hence God's preservation of His creatures is as a renewed creation each moment.

iv. He has an infinite care of each one.

"He that toucheth you, toucheth the apple of my eye." *Zach. ii. 8.*

History of the Three Children: *Dan. iii.*

S. Francis and the lost boat. *A. 80.*

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150. Why do we say "Our" Father, and not "My" Father?—We say "Our" Father, and not "My" Father, because, being all brethren, we are to pray not for ourselves only, but also for all others.

All brethren:

i. Children of the same heavenly Father.

ii. Hence the wants of others should be to us as our own.

Princess Galitzin. *A. 328.*

iii. When one member of our body suffers, all suffer.

iv. In the epistles, the Apostles call the Faithful *Brethren.*

For ourselves:

i. Spiritual goods, for the needs of the soul.

ii. Temporal goods, for the needs of the body.

For all others:

"Pray one for another." *Jas. v. 16.*

i. For the same goods as for ourselves.

ii. In the Litany, we say, pray for *us* (plural).

iii. Especially for

a. Parents, relations, friends.

b. Those in distress and sorrow.

c. Sinners and the lukewarm.

d. Our enemies even (II. 421).

iv. This by virtue of the Communion of Saints (p. 225).

v. Such prayers most acceptable to God.

Having the merit of charity added to their own intrinsic value.

FIRST PART.

151. When we say, "Hallowed be Thy name," what do we pray for?—When we say, "Hallowed be Thy name," we pray that God may be known, loved, and served by all His creatures.

Thy:

i. God's name alone has any right to be glorified.

ii. Others only in and for God.

Name:

"Holy and terrible is His name." *Ps. cx. 9.*

"O Lord, how admirable is Thy name." *Ps. viii. 1.*

i. The very word God.

Spelling it with a capital letter, which French infidels refuse to do.

ii. Includes the various names of God, e.g:

Bl. Trinity, Redeemer, Providence, Mercy, etc.

iii. The Jews had the greatest respect for God's name.

Hallowed:

i. Old English word meaning praised and honoured.

ii. The noblest desire of the heart should be the glory of God's name.

iii. The characteristic of a good Christian is zeal for God's honour.

Our Lord's burning desire was the glory of the Father.

S. Ignatius and Fr. Laynez: Jly. 31. *A. 329.*

The poor man Church building. *A. 330.*

iv. Such zeal makes us more holy, and God is thereby more glorified.

Known:

i. That the Faithful may show more practical knowledge and reverence for God.

ii. That Infidels may be taught the existence and perfections of God.

iii. That Heretics may renounce their errors and embrace the truth.

iv. That Jews may be brought to recognize their Redeemer.

v. That labourers in the vineyard may multiply and increase.

vi. Efforts of the Saints for these ends, e.g:

S. Francis of Sales: Jan. 29.

S. Francis Xavier: Dec. 3.

Catholic Missionaries.

Loved:

i. That the Just may advance in the love of God.

ii. That the lukewarm may regain their fervour.

iii. That sinners may repent and return to God.

iv. That superstitions, blasphemies, etc., may cease.

v. That reparation may be made for sin, e.g:

The Divine Praises.

Served:

i. Observance of the Lord's Day.

ii. Reverence for God and holy things.

iii. Zeal in instructing others and propagating the Faith.

"Please, buy me!" *A. 331.*

iv. Intention of God's glory in all things.

"Not to us, O Lord, but to thy name give glory." *Ps. cxiii. 9.*

A.M.D.G., motto of S. Ignatius: Jly. 31.

v. Obedience to the Law of God.

vi. Good example.

"Let your light so shine . . . that they may glorify your Father who is in Heaven." *Mth. v. 16.*

The monk in Alexandria. *A. 332.*

By all:

i. As loving children, desirous of honouring their Father.

ii. In all circumstances.

iii. Each one as occasion may require or permit.

On earth as in Heaven may be referred to each of these three petitions.

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152. When we say, "Thy kingdom come," what do we pray for?—When we say, "Thy kingdom come," we pray that God may come and reign in the hearts of all by His grace in this world, and bring us all hereafter to His heavenly kingdom.

Thy:

i. God alone is King and Lord of all things.

ii. Others rule and possess only through God.

Kingdom:

i. Supreme rule or dominion.

ii. Territory over which a king rules.

iii. God's kingdom of three kinds, viz.:

a. Natural: in the universe.

b. Supernatural: in the soul and the Church.

c. Glorious: in Heaven.

God: the ruler and King of this three-fold kingdom.

Come and reign:

I. In His *natural* kingdom (the world):

i. By His dominion and Providence being manifested and blessed by all.

"O Lord, almighty King, all things are in Thy power." *Esth. xiii. 9.*

ii. By study of the works of Creation, leading men to know the Creator.

"Behold the birds of the air: the lilies of the field." *Mth. vi.*

II. In His *supernatural* kingdom, viz.:

i. In the *Church:*

a. Often called the Kingdom of Heaven, e.g: *Mth. xiii. 24; xx. 1.*

b. In Her, God reigns on earth.

c. Extension of the Church throughout the world.

d. Subjection of all to Christ, in the unity of faith.

ii. In our *hearts:*

a. By His grace, through the Holy Ghost.

b. By spiritual perfection in individual members of the Church.

c. By the avoidance of sin at any cost.

Death of the child of Mary. *A. 333.*

d. This will result in:

1. The elevation of society:

α. Through higher principles and maxims.

β. Through larger measures of charity.

γ. Through greater respect for labour and poverty.

δ. Through the observance of the laws of justice and morality.

2. Arresting the tendency to paganism, seen

α. In the prevalence of luxury and money-seeking.

β. In covetousness and licentiousness.

γ. In national hatreds and unjust wars.

e. Does God reign in our hearts?

1. He is King of a country whom all reverence and obey.
2. Whom do our senses and affections obey?
3. Whoso reigns there now will reign there in eternity.

f. Do we really care about the coming of God's kingdom?

The slave of the slaves. *A. 334.*

g. Pray for missioners who may bring souls into it: *Mth. ix. 38.*

III. In His *glorious* kingdom (Heaven):

i. Where He reigns over the Angels and Saints.

ii. Without any kind of opposition.

iii. Tranquil and peaceful, abounding in all beauty and felicity.

Flowers from Heaven. *A. 335.*

iv. Perfect glory of body and soul.

v. Object of our longing desires.

vi. Consolation in our trials.

The noblemen and the Monk. *A. 336.*

"Take courage." *A. 337.*

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153. When we say, "Thy will be done on earth as it is in heaven," what do we pray for?—When we say, "Thy will be done on earth as it is in heaven," we pray that God may enable us, by His grace, to do His will in all things, as the Blessed do in heaven.

i. The second petition prays for eternal beatitude; this, for the means to it, viz.: Grace to do God's will.

ii. We are bound by every title to do God's will.

He is our Creator, Redeemer, etc.

Thy:

i. God alone has the inherent right that His will should be law.

ii. Others, only as holding the place of God.

"There is no power but from God." *Rom. xiii. 1.*

Will:

i. Absolute . . . . or, permissive . . . .

ii. Known by:

a. The Ten Commandments:

"If thou wilt enter into life, keep the commandments." *Mth. xix. 17.*

b. The Laws of the Church:

"He that heareth you heareth Me." *Lke. x. 16.*

c. The voice of Superiors, as representing God.

"Let every soul be subject to the higher powers." *Rom. xiii. 1.*

Parents, Confessor, Magistrates, etc.

Obedience on the throne. *A. 338.*

Theodosius and S. Ambrose. *A. 339.*

d. The events in life, permitted by God.

"To them that love God, all things work together unto good." *Rom. viii. 28.*

Sickness, calumny, failure, etc.

S. Getrude: Nov. 15. *A. 340.*

S. Louis on the death of his mother. *A. 341.*

S. Jane, on the death of her husband. *A. 342.*

The Schoolmaster's children. *A. 343.*

iii. Always holy and just.

"The law of the Lord is unspotted." *Ps. xviii. 8.*

iv. Always the best thing for us in every way.

Poison in the flower. *A. 344.*

The heavy rain. *A. 345.*

Be done:

i. To do the will of God on earth, the only means of reaching Heaven.

"He that doth the will of My Father, he shall enter into the kingdom of Heaven." *Mth. vii. 21.*

ii. Without it, all else will little avail.

"Not every one that saith to Me Lord, Lord, shall enter into the kingdom of Heaven." *Mth. vii. 21.*

iii. All creation does God's will perfectly, e.g:

The planets follow the orbits marked out for them.

The tides ebb and flow without fail.

The bee builds its honey-cells according to its instinct.

The flowers grow, each according to the law of its nature.

iv. Why does man alone rebel and refuse to do God's will?

a. Because of his pride.

b. Practise humility, and obedience will be easy.

"Lord, what wilt Thou have me to do?" *Acts ix. 6.*

"Not My will but Thine be done." *Lke. xxii. 42.*

v. The object of this petition is grace to do the will of God.

On earth, our place of trial.

i. Where God wishes our happiness, by the observance of His Law.

ii. By all men.

iii. Always:

a. Not occasionally.

b. Not as it may suit our fancy.

c. But at every moment, and in every case.

iv. Everywhere:

a. Not merely in Church, or School.

b. But at work and at play.

c. Wherever we may be.

v. In all things:

a. Not in matters of religion only.

b. But also as to sickness and sorrow, failure, etc.

Thanks be to God. *A. 346.*

c. Agreeable, or disagreeable.

As in Heaven: our true home and reward, viz.:

i. *Promptly:*

a. Lest we lose opportunity and grace.

b. Not in murmuring, or asking 'why?'

The Archangel at the Annunciation.

The Angel guardians deputed to our sides.

ii. *Exactly:*

a. As the command requires.

Watering a stick. *A. 347.*

b. Not substituting what we may think better.

iii. *Cheerfully:*

a. Welcoming commands with gratitude.

b. Without arguing or murmuring.

"God loveth a cheerful giver." *2 Cor. ix. 7.*

iv. *Purely:*

a. For God's glory.

b. Not through vanity, or mere pleasure.

Such obedience

i. Will be worthy of God.

ii. Will become meritorious for ourselves hereafter.

iii. Will make our lives happy here.

iv. Would make the moral world beautiful like the physical world.

SECOND PART.

i. Thus for the first part of the *Pater*, immediately regarding the glory of God.

ii. In the second part, God allows us to deal with our own wants.

iii. Thus the pure love of God does not exclude true love of ourselves.

The greater our zeal for the first part, the greater our hope in the second.

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154. When we say, "Give us this day our daily bread," what do we pray for?—When we say, "Give us this day our daily bread," we pray that God may give us daily all that is necessary for soul and body.

God:

i. The giver of all good gifts: *Jas. i. 17.*

ii. Who gave us our body and soul.

iii. Who alone can, and will, sustain both.

Give:

i. Directly, of His infinite bounty.

ii. Indirectly, through the charity of others.

He has constituted the rich, stewards of wealth for the poor.

"Charge the rich . . . . to communicate to others." *1 Tim. vi. 17.*

iii. Humble acknowledgment that we are beggars, and God alone rich and powerful.

A first essential for making our petition pleasing to God.

iv. Rich and poor alike must ask.

v. As a reward of our endeavours; for we must do our part.

A farmer must plant, if he wish to reap.

vi. To neglect this would be to tempt God.

"If a man will not work, neither let him eat." *2 Thess. iii. 10.*

vii. Ask God to bless and give success to our efforts.

"Unless the Lord build the house, they labour in vain that build it." *Ps. cxxvi. 1.*

"God giveth the increase." *1 Cor. iii. 7.*

Us:

i. God feeds the birds and clothes the lilies: *Mth. vi.*

ii. How much more will He provide for us.

iii. Not *me*, for we must not pray for ourselves only (p. 312)

iv. Selfishness produces an ulcer in the soul, called envy, ill-will.

This day:

i. Implying needs and wants of the present only.

"Be not solicitous for to-morrow." *Mth. vi. 34.*

ii. We know not if the morrow may ever be ours.

iii. Teaching evangelical poverty and filial confidence.

"Sufficient for the day is the evil thereof." *Mth. vi. 34.*

iv. God's providence is a continuing of life from day to day.

v. Does not forbid wise forethought for the future.

vi. But condemns superfluous anxiety and hoarding up.

Our:

i. Implying a claim, because of Our Lord's promises.

ii. For ourselves and our brethren, all one family.

iii. For those in want whom we may be unable to help.

iv. For those especially who are dependent on us.

The widow's child. *A. 312.*

v. Ours, to be lawfully acquired, by God's blessing.

Not by injustice, nor even by begging.

Daily:

i. Showing our constant dependence on God.

ii. What will meet the day's wants.

As the manna was received daily in the desert:

iii. A motive for continued gratitude. *Ex. xvi.*

iv. Clearly showing this prayer should be said every day.

Bread:

i. All that is needful and wholesome.

"Give me only the necessaries of life." *Prov. xxx. 8.*

ii. Not delicacies or superfluities, e.g: wine, etc.
Simple food makes us healthier and happier.

iii. What is necessary for the well-being of the whole man, viz.:

Soul:

i. The grace of God, life of the soul.

ii. Holy Eucharist, food and support of the soul.
"I am the living bread." *Jn. vi. 41.*
"He that eateth this bread shall live for ever." *Jn. vi. 59.*

iii. Prayer (p. 207).
The Bishop and the dying man. *A. 348.*

iv. The Word of God.
"Not in bread alone does man live, but in every word that proceedeth from the mouth of God." *Deut. viii. 3.*

Body:

i. Food, and means to obtain it.
S. Paul the Hermit, and his loaf: Jan. 15.
Herman, the Tailor. *A. 349.*

ii. Drink, plain and sufficient for life.
The Thundering Legion. *A. 350.*

iii. Clothing and means to obtain it.
a. According to the condition and position of each one.
b. Vanity and excess in dress is sinful.

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155. When we say, "Forgive us our trespasses, as we forgive them that trespass against us," what do we pray for?—When we say, "Forgive us our trespasses, as we forgive them that trespass against us," we pray that God may forgive us our sins, as we forgive others the injuries they do to us.

Trespasses:

i. Old English word for injury, offence, sin.

ii. By which we become debtors to the justice of God.
iii. Involving the need of forgiveness.

We: all, Just as well as Sinners, because
i. There is a difference between not knowing our sins and not having any.
ii. Many sins are hidden or forgotten.
iii. "If we say that we have no sin, we deceive ourselves and the truth is not in us." *1 Jn. i. 8.*
iv. We ask remission also of temporal punishment; and
v. We beg pardon for others as well as ourselves.

God:
i. Who alone can forgive sin:
a. Directly, as in the person of Our Lord: *Mth. ix. 6.*
b. Indirectly, by the ministry of His Church (p. 241).
ii. Who is most willing to forgive repenting sinners.
The Prodigal Son: *Lke. xv.*

Forgive:
i. Bestow the grace of contrition, without which no sin can be pardoned.
ii. Give the grace to confess sin, as the ordinary means of forgiveness.
iii. Blot out the guilt of sin from the soul.
iv. Remit some at least of the temporal punishment.

Us:
i. Conversion and pardon for ourselves.
ii. Same for all sinners.
Prayer for the conversion of sinners most pleasing to God.

Our sins:
i. Guilt of past and present sin:
By contrition and confession.

ii. Consequence of sin—temporal punishment.
By penance, good works, indulgences.
iii. Weakening of faith, bad habits.

As we forgive:

i. Condition of mercy to ourselves:
"Forgive and you shall be forgiven." *Lke. vi. 37; Mth. vi. 14.*
ii. Ill-will against others most displeasing to God.
"If you will not forgive men, neither will your Father forgive you." *Mth. vi. 15.*
Parable of the two servants: *Mth. xviii.*
S. Nicephorus and Sapricius. *A. 351.*
iii. How refuse forgiveness, remembering all God has pardoned us!
iv. How often must we forgive?
"Seventy times seven times." *Mth. xviii. 22.*
v. An absolute condition:
a. To show the greatness of God's favour—pardon for sin.
Which He will not grant without a condition.
b. To remove our reluctance to forgive, by promise of pardon.
c. To maintain charity, the great precept of the Gospel.
d. To crush our pride, showing how criminal it is to harbour ill-will.
vi. Sometimes hard to flesh and blood: easy to grace.
S. John Gualbert. *A. 147.*
The priest and the soldier. *A. 352.*
vii. Unless we remember this condition, our prayer may become a mockery.
The two Sebastians. *A. 353.*
S. John and the nobleman. *A. 354.*

Others:

i. Who, though perhaps guilty of sin, may be instruments in God's hands, to try us.

ii. Whose injuries, etc., serve to punish us.

iii. Whose opposition, etc., may be to us an opportunity of merit.

Injuries:

i. *Real:* such as blows, thefts, calumny. Or,

ii. *Imaginary:* existing in our own mind only, through vanity, etc.

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156. When we say, "Lead us not into temptation," what do we pray for?—When we say, "Lead us not into temptation," we pray that God may give us grace not to yield to temptation.

And: showing a connection between

i. The previous petition, against the effects of past sin; and,

ii. This petition, against future sin.

Lead us not:

i. Not that God could or would directly tempt to sin.

"God tempteth no man." *Jas. i. 13.*

ii. But He permits temptation, for our trial, merit or punishment.

"The life of man upon earth is a warfare." *Job. vii. 1.*

We pray God:

i. To restrain the power of temptation.

"Who will not suffer you to be tempted above that which you are able." *1 Cor. x. 13.*

ii. To deliver us from extraordinary temptations.

iii. To give strength to overcome them.

"Who will make with the temptation issue that you may be able to bear it." *1 Cor. x. 13.*

iv. To send His angels to us, "lest we dash our foot against a stone." *Ps. xc. 12.*

We ask grace:

i. To distrust ourselves.

Alipius at the games. *A. 355.*

ii. To avoid the occasions of sin.

"He that loveth danger shall perish in it." *Ecclus. iii. 27.*

iii. To trust in God alone:

Through prayer and other means of grace.

iv. Thus not to yield, but overcome.

Temptation:

i. Whatever may lead to sin:

ii. Not in itself sinful: only when consented to.

Our Lord Himself suffered temptation: *Mth. iv.*

iii. No need therefore to be distressed over mere temptation!

iv. KINDS of temptation:

a. Internal: arising from

1. Our natural dispositions, inclined to evil.

The presumptuous Hermit. *A. 356.*

2. Concupiscence, a fertile source.

Example of S. Paul: *2 Cor. xii.*

3. Bad habits and sins forgiven.

b. External: from

1. The Devil.

"Our wrestling is against the spirits of wickedness." *Eph. vi. 12.*

"A roaring lion, seeking whom he may devour." *1 Pet. v. 8.*

S. Antony. *A. 86.*

The Curé of Ars. *A. 67.*

2. The world:

a. Its ways and maxims.

β. Bad company, example, and books.

The gardener's apples. *A. 357.*

γ. Human respect.

3. Duties of our state, e.g:

α. Parents, in regard to their children.

β. Servants, as to masters' time and goods.

4. Our circumstances, e.g:

Bad health and impatience.

v. USES of temptations:

a. To show our weakness, and the power of grace.

"What doth he know that hath not been tried." *Ecclus. xxxiv. 9.*

S. Peter's denial: *Mth. xxvi.*

b. To humble us and make us compassionate.

"Lest the greatness of the revelations should exalt me." *2 Cor. xii. 7.*

c. To strengthen virtue, as the storm does the oak.

The abbot and young monk. *A. 358.*

d. To enrich us:

1. Every temptation overcome means further merit.

2. Every degree of merit means further reward.

3. Hence,

"Count it all joy when you fall into divers temptations." *Jas. i. 2.*

The seven crowns. *A. 359.*

e. To atone for past sin, from which they often spring.

An encouragement to bear them!

vi. ARMS against temptations:

a. In *general:*

1. Prayer and meditation:

"Pray that ye enter not into temptation." *Mth. xxvi. 41.*

2. Humility and mortification.

3. Occupation and cheerfulness.

"Idleness hath taught much evil."
Ecclus. xxxiii. 29.

4. Opening the conscience to our confessor.

5. Avoidance of occasions.

Satan's complaint. *A. 360.*

"Keep away." *A. 361.*

b. In *particular:* against

1. The Devil:

α. Sign of the Cross.

β. Invocation of the holy names.

2. The World:

Contempt for its emptiness and customs.

3. The Flesh:

α. Immediate resistance.

The nest of vipers. *A. 362.*

β. Frequentation of the Sacraments.

γ. Devotion to Our Lady.

δ. Mortification.

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157. When we say, "Deliver us from evil," what do we pray for?—When we say, "Deliver us from evil," we pray that God may free us from all evil, both of soul and body.

i. The previous petition begs deliverance from evils of the soul.

ii. This, from evils even of the body.

iii. Though a natural petition to make, we require reminding of it, because

a. Many neglect it.

b. Many make it, only when human resources fail.

c. We ask deliverance from punishment of sin.

iv. We often fail in it, because we pray without confidence, etc.

The Father's promise. *A. 363.*

Deliver:

i. Keep all evil from us.

ii. Take us out of it, if we fall into it, e.g:

The Israelites, from Egypt: *Ex. xiv.*

The three children, from the furnace: *Dan. iii.*

Daniel, from the lions: *Dan. vi.*

iii. Prevent its leading to eternal evil.

As with Peter and Magdalen; not as Judas.

Us:

i. Ourselves first, according to true charity.

ii. Our friends, relations, benefactors, etc.

iii. All who are in trouble, sorrow, etc.

Each one doing his own part in prudence, forethought, etc.

Evil:

i. The evil spirit with his works and pomps.

ii. Harm, of all and every kind.

The word *all* is not in the prayer, and should not be used.

iii. The only real evil is mortal sin.

iv. Trials and crosses are evils, only when leading to sin.

v. God permits these as a means of merit.

"Whom the Lord loveth He chastiseth." *Hebr. vii. 6.*

Of soul:

i. Mortal sin.

Louis and his mother. *A. 364.*

The heroic mother. *A. 365.*

Queen Blanche to her son. *A. 266.*

ii. Loss of graces and hardness of heart.

iii. Persecution and the dangers of proselytism.

iv. Unprovided death and eternal loss.

The double vision. *A. 366.*

Of body: conditionally:

i. *Private:*

Sickness, want, ill-will, accidents, etc.

Angels on the roof. *A. 367.*

The blind man at the Shrine. *A. 310.*

ii. *Public:*

Famine, war, revolution, bad times, etc.

S. Rosalia of Palermo. *A. 368.*

Amen (p. 309).

INVOCATION OF SAINTS.

Carr xlvii.—C.C.T. iv., vi.—Gbs. i. 241.—Pwr. ii. 256.—Gme. ii. 619.—Guill. ii. 119.—Wlmrs. 248.

158. Should we ask the Angels and Saints to pray for us?—We should ask the Angels and Saints to pray for us because they are our friends and brethren, and because their prayers have great power with God.

We should ask: (Invocation)

i. Principle grounded on the dogma of Communion of Saints (p. 223).

ii. We could ask them on earth, so now also, for we are still

"Fellow-citizens with the Saints." *Eph. ii. 19.*

iii. Obligation

a. Not direct, like prayer to God.

b. But indirect, because an efficacious means of grace.

Angels and Saints:

i. Angels, pure spirits created in the beginning (p. 35).

ii. Saints, who sanctified themselves on earth, and now reign in Heaven.

iii. All, members of the heavenly court before the throne of God.

iv. Not, as givers of graces and blessings: this belongs to God only.

v. But as intercessors with God.

"Turn to some of the Saints." *Job v. 1.*

To pray: (Intercession)

Aiding in our salvation, as the devils aim at our ruin.

i. They are our friends.

a. Hence *willing* to interest themselves in us. For,

b. True friendship will manifest itself in act.

Eliphaz and Job: *Job xlii.*

ii. They are our brethren:

a. They have the same Father and Head as we.

b. We are created for the same glory as they now enjoy.

c. Hence again *willing* to show charity to us.

iii. Their prayers have power: for they are

a. Perfect friends of God.

b. In high dignity before Him.

c. In the state of pure reward, willing what He wills.

d. Hence *able* to assist us.

All especially true of the Mother of God.

Invocation of the Saints:

i. Ancient in the Church:

a. Seen in the very Catacombs.

"Pray for us—pray for thy brethren," on the tombs.

b. Found in the writings of the Fathers, e.g:

SS. Ephrem, Basil, Augustine, in the early ages.

ii. Pleasing to God, as shown by the favours granted.
The friends of Job: *Job xlii. 8.*
S. Pius and the battle of Lepanto. *A. 369.*
S. Genesius saves the pilgrims: Augt. 26. *A. 370.*
S. Rosalia and the cholera: Spt. 4. *A. 368.*

iii. Consoling doctrine, reminding us that we have intercessors above.

iv. Does no injury to the honour of God; for,
a. We honour the Saints for God's sake, who made them.
b. We honour those whom He honours.
c. We trust ultimately in His mercy only.
We do not injure the Sovereign by seeking the mediation of a minister.

v. Does no injury to the merits of Christ; for
a. We always pray "through Christ Our Lord."
b. The Saints have no merits except in and through His.

vi. Does no injury to the mediation of Christ; for
a. He is the only mediator
1. Of Redemption, to reconcile us to God.
2. Of Satisfaction, to atone for sin.
3. Of Personal right, being both God and man.
b. The Saints are intercessors with God in our behalf.

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159. How can we show that the Angels and Saints know what passes on earth?—We can show that the Angels and Saints know what passes on earth from the words of Christ: "There shall be joy before the Angels of God on one sinner doing penance." *Luke xv. 10.*

Angels know what passes on earth:

i. God can impart knowledge to the Angels, as He did to the Prophets.

An Angel offers the prayers of men to God :
Tob. xii. 12; Apoc. viii. 3.

An Angel prays for the deliverance of the Jews :
Zach. i. 12.

ii. Scripture shows it :

"There shall be joy before the angels on one sinner doing penance." *Lke. xv. 10.*

iii. Thus they have an interest in us, and a knowledge of our wants.

Saints know what passes on earth :

Val. p. 158, n.

i. If the Angels, so also the Saints, for

a. They are as the Angels of God : *Mth. xxii. 30.*

b. They are the friends of God in Heaven.

ii. God may make to them a direct revelation of our wants. Or,

iii. They may see all things in God, as He chooses them to know.

As we see many things in a mirror.

iv. Scripture shows it :

Abraham knew the coming ruin of Sodom : *Gen. xviii.*

S. Peter knew the sacrilegious lie of Ananias : *Acts v.*

He, by the light of grace ; so the Saints, by the light of glory.

Abraham in Heaven heard the cry of Dives in Hell :
Lke. xvi. 25.

v. The Church has always practised prayer to the Angels and Saints.

S. Asterius : *A. 371.*

S. Jerome : *A. 372.*

THE HAIL MARY.

Carr li.—Gbs. i. 245.—Pwr. iii. 136.—Gme. ii. 355.—Guill. iii. 569.—Val.—A Lap. in Lke. i.—Petitalot.

160. What is the chief prayer to the Blessed Virgin which the Church uses?—The chief prayer to the Blessed Virgin which the Church uses is the Hail Mary.

Chief among many, e.g:

The Missal Prayers, the Litany, etc.

Name of the prayer:

i. *Hail Mary:* from the first words in English.

ii. *Ave Maria:* from the first words in Latin.

iii. *Angelical salutation:* because partly spoken by the Angel.

Excellence of the prayer:

i. In its *authors:*

a. An Angel.

b. A Saint.

c. The Church.

All inspired of God.

ii. In its *form:* full of instruction, yet

a. Clear and simple.

b. Short and easy.

c. Devotional.

iii. In its *motive* of honouring

a. The Immaculate Holiness of Mary.

b. The Divine Maternity of Mary.

c. The Power and Intercession of Mary.

iv. It deserves thus the three-fold reverence due
a. To God, from whom it comes.
b. To Mary, to whom it is addressed.
c. To the Means by whom it was given to us (authors).

Use of the prayer:
i. Constant practice of the Church to recite it after the Lord's Prayer.
As the client addresses the Sovereign, then the minister in power.
a. In the Divine Office.
b. In the Rosary, Angelus, etc.
c. In Morning and Evening prayer.
ii. Hence we must know and understand it.
Efficacy of the Hail Mary. *A. 373.*

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161. Say the Hail Mary.—Hail, Mary, full of grace: the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen. *Luke i. 28; 42.*

Divisions: Chiefly three, viz.:
i. Words of the Archangel Gabriel.
One of the seven who minister before the throne of God: *Apoc. i. 4.*
ii. Words of S. Elisabeth, cousin of the B.V.
Wife of a Saint, and Mother of a Saint, the Precursor.
iii. Words added by the Church,
At various times and places.
Present form adopted by S. Pius V. in 1568.

Conclusion: the word Amen (p. 309).
S. Alphonsus and the Hail Mary. *A. 374.*

162. Who made the first part of the Hail Mary?—The Angel Gabriel and S. Elisabeth, inspired by the Holy Ghost, made the first part of the Hail Mary.

An Angel announced the Incarnation:

i. To preserve the usual order of God's ways.
He usually dealt with men by the voice of angels.

ii. An angel of darkness spoke to the first Eve, causing the ruin of mankind.

iii. An angel from God treated with Mary of the redemption of men.

iv. Such a messenger befitted the virginity of Mary.
There is a resemblance between angelic purity and virginal purity.

Gabriel:

i. One of the "seven who stand before the Lord."
Tob. xii. 15.

ii. One of the three blessed spirits named in Scripture, viz.:

a. S. Michael, i.e. "who is like to God?"
Who receives the prayers and offerings of the Faithful to God.

b. S. Raphael, i.e. "the healing of God."
Cure of Tobias: *Tob. xi. 15.*

c. S. Gabriel, i.e. "the strength of God."

iii. Presides over the battles and struggles of the Faithful. Hence,

a. Sent to David, to prophesy the coming of the Vanquisher of Satan.

b. Sent to announce the Incarnation, the great work of God's power.

iv. Thought to have been the angel of the Agony:
Luke. xxii. 43.

v. To Him have recourse in danger and weakness.

vi. Feast day, Mrch. 18.

vii. Came to Our Lady in Nazareth.

The Holy House of Nazareth. *A. 110.*

S. Elisabeth:

i. Wife of Zachary, the High Priest.

ii. Mother of S. John the Baptist, the Precursor.

iii. Cousin of Our Lady, who visited her.

Feast of Visitation: Jly. 2.

Sanctification of the Baptist in his mother's womb: *Lke. i. 15.*

iv. Had a general knowledge of the mystery of the Incarnation.

Witness her words addressed to Mary.

Inspired by the Holy Ghost:

i. Commissioned and moved to speak.

Like the Prophets of old and the Evangelists in the New Law.

ii. The Holy Ghost being the principal Author of their words.

iii. Endowed with the spirit of prophecy to announce the Incarnation.

I.

Hail, or Ave:

i. Salutation equivalent to 'peace to thee.'

ii. Indicating, in the East:

a. Friendly disposition and wish for happiness.

b. Welfare of the soul, by internal peace.

c. Peace and union with God.

iii. Lessons:

a. Realize the various meanings of peace.

b. Cultivate peace with God, your neighbour, and yourself.

Mary:

i. Though not used by the angel, inserted here to specify the person addressed.

ii. Daughter of S. Joachim (tribe of Juda), and of S. Anne (tribe of Levi).

iii. In Hebrew *Miriam*, i.e. bitterness.

She is the *Virgo Dolorosa*, and Mother of the "Man of Sorrows."

iv. Had the Incarnation revealed to her: *Sum. iii. 30, 1.*

a. That She might conceive the Word in her heart, before conceiving it in the womb.

b. That She might be our unexceptionable witness and teacher.

Tradition says She dictated to S. Luke the first two chapters of his gospel.

c. That She might practise the highest virtues, e.g:

1. *Humility:*

"Who, having heard, was troubled at his saying." *Lke. i. 29.*

2. *Purity:*

"How shall this be done, because I know not man." *Lke. i. 34.*

3. *Obedience:*

"Behold the handmaid of the Lord." *Lke. i. 38.*

4. *Love of God:*

"My soul doth magnify the Lord." *Lke. i. 46.*

d. To preserve the usual order of God's dealings with reasonable beings.

1. The Incarnation is a sort of spiritual marriage between the divine and human natures.

2. The consent of Mary was therefore becoming, as representing the human race.

Full of grace:

i. First title of praise given to Mary.
ii. Conceived without sin (p. 252).
iii. Mother of the Author of grace—unique and supreme dignity.
iv. Abundance of actual graces.
God's justice apportions to each one the graces required by his office: *Sum. iii. 27, 4.*
v. Sacramental grace, at least in Holy Communion.
vi. Perfection of mind and body. For
vii. Grace implies also
a. Favour with God: *Gen. vi. 8.*
b. The Christian virtues; and
c. Natural qualifications of mind or body.
viii. Lessons:
a. High esteem of grace.
For the sake of the Giver, the gift, the object.
b. Correspondence with grace.
Parable of the talents: *Mth. xxv.*
c. Gratitude for divine favours.
d. Despise worldly things, to value spiritual riches.

The Lord is with thee:

i. Second title of praise.
ii. Frequent expression of Scripture, indicating blessings and favours.
iii. Same meaning in Church language, *Dominus vobiscum.*
iv. God is with His creatures:
a. In the natural order:
1. By His power, creating and ruling all.
2. By His presence, filling all things: *Acts xvii. 28.*
3. By His knowledge of all things.

b. In the supernatural order:

1. By union with the soul through grace.
2. By the Sacraments.
3. By their correspondence with grace.

v. The Lord with Mary more intimately still,

a. During the nine months in her womb;

After the hypostatic union, the closest and most perfect.

b. During their thirty-three years' life together.

vi. Not "*Our* Lord is with thee," because:

a. Incorrect translation.

b. Opposed to the common use of the Church.

c. Against the command of Pius V.

vii. Lessons:

a. Realize the omnipresence of God.

b. Seek the presence of Jesus in the Bl. Sacrament.

c. Union, by real or spiritual communion.

II.

Blessed amongst women.

i. Third title of praise.

ii. Spoken by the Angel, and later by S. Elisabeth.

iii. Hebrew expression, in which there is no superlative for adjectives.

iv. Means: most exalted among women, most honoured of God, e.g:

a. By Her Immaculate Conception.

b. By the perfection of Her body and soul.

c. By Her superabundance of grace.

d. By Her perfect correspondence thereto.

e. By Her being a perfect example of virtue

As child, wife, mother, and widow: *Gme. iv. 491.*

f. By being in a special manner the Temple of God.

g. By Her sublime dignity of Mother of God.

h. By Her uniting the joys of maternity with the honour of virginity.

i. By being appointed mother of mankind: *Jn. xix. 26.*

j. By the assumption of Her body to Heaven.

k. By Her being crowned Queen of angels and men,

Hence:

"All generations shall call me blessed." *Lke. i. 48.*

v. Lessons:

a. Joy that one of our race is thus honoured of God.

b. Gratitude to God for the redemption given through Mary.

c. Gratitude to Mary for Her consent, necessary to the Incarnation.

d. Joy at Her greatness and perfection.

e. Understand how real greatness and honour consist in

1. Doing the will of God.
2. Corresponding with His gifts.
3. Gratitude for those gifts.
4. Resignation, if they are withheld.

And: i.e. because.

Blessed the fruit of thy womb:

i. Fourth title of praise.

ii. In the previous title applied to the Mother, now given to the Son.

iii. Means: exalted, highest, greatest.

a. By the perfection of His human nature (body and soul).

b. By the divinity of His personality.

c. By the union of the two natures in one Person.

d. By the infinite value of His acts.

e. By being our Redeemer and Mediator.

f. By being the source of grace and salvation to all.

iv. Lessons:

a. Seek not happiness on earth.
Jesus who was blessed was a "man of sorrows."

b. Accept sorrow and trials, as opportunities of mortification and merit.

III.

163. Who made the second part of the Hail Mary?—The Church of God, guided by the Holy Ghost made the second part of the Hail Mary.

The Church of God:

i. Not associations calling themselves Churches:

ii. But the true Church established by Christ.

iii. The Church of Peter and his successors.

Guided by the Holy Ghost: (p. 222)

i. The Holy Spirit of God teaches all truth.

ii. Under such guidance the Church is infallible.

iii. Hence this second part must be according to God.

Second part:

i. Added gradually, at various times and places.

ii. By the 10th c. had reached its present form, though not everywhere.

iii. Present uniformity secured by Bull of S. Pius V., in 1568.

Jesus: (p. 90)

i. Name given to Our Lord at His Circumcision, by God's own command.

"Thou shalt call His name Jesus." *Lke. i. 31.*

ii. Meaning Saviour.

iii. Name borne by others before Our Lord, as types of Him.

iv. Feast day: second Sunday after Epiphany.

v. Lessons:

a. Pronounce this name with reverence and love: *Phil. ii. 10.*

S. Paul, in his epistles, and in death. *A. 117.*

Heart of S. Ignatius, M: Feb. 1. *A. 118.*

Vision of S. Frances: Mrch. 9. *A. 375.*

b. Invoke it in temptation and danger.

A name of strength and consolation.

Holy (Mary):

i. Fifth title of praise.

ii. Her holiness includes:

a. Fulness of grace: "Hail, full of grace."

b. Correspondence therewith.

c. Immaculate innocence.

d. Possession of the Christian virtues, gifts of the Holy Ghost, etc.

e. Constant exercise of the virtues.

f. Perfection of Her daily life.

iii. Lessons:

a. Appreciate the grace of God.

b. Esteem poverty and toil which sanctify.

c. Sanctify daily actions, by purity of intention.

d. Do God's will in all things: *Mth. vii. 21.*

e. Fulfil the duties of state of life.

Mother of God:

i. Sixth title of praise.

ii. Given in the Council of Ephesus, A.D. 431.

iii. Title never impugned till the time of Nestorius.

iv. Sole earthly parent of Jesus, through the power of the Holy Ghost: *Lke. i. 35.*

v. Virgin before, during and after the birth of Jesus.

vi. Thus placed above all the creatures of God.

vii. Adorned with graces befitting Her dignity.

viii. Our Mother also, and Advocate.

"Behold thy son." *Jn. xix. 36.*

Intercession at Cana: *Jn. ii. 3.*

ix. Lessons:

a. Honour Mary as a Mother.

b. Have recourse to Her intercession.

c. Live lives worthy of Her.

Pray for us:

i. Practice of asking prayers lawful and advantageous (Q. 158).

Example of S. Paul: *Col. i. 9; 2 Thess. i. 11.*

Command of S. James: *v. 16.*

ii. Prayers of the Saints and the Just more powerful than our own.

Job and his friends: *Job xlii. 8.*

iii. All the more true of the Blessed Virgin, because:

a. Of Her personal merit and holiness.

b. More loved of God.

c. Of Her relationship to Jesus.

d. Unnatural that a mother's prayer remain unheard.

e. Appointed as our advocate.

f. Her prayers more powerful in Heaven than on earth.

Yet they were most powerful even here.

iv. Lessons:

a. Say these words, full of confidence.

b. Invoke Mary in spiritual and temporal wants.

c. Pray Her for the Church and for all men.

Sinners:

i. By this word, we make open confession of our guilt and sin.

ii. To sin is to offend God (p. 245).

iii. It involves more: it is

a. To oppose our own best interests, present and future.

b. To seek what cannot satisfy the soul.

c. To oppose reason and honour.

d. To ignore God's presence,

e. To despise His grace.

f. To rebel against the Most High.

g. To crucify again to ourselves the Son of God.

iv. We are all sinners:

a. By original sin (p. 247).

b. By actual sin (p. 256).

c. By neglect of duty.

d. By sharing in others' sins (II. 388).

e. By hidden sins.

v. Lessons:

a. Meditate on sin, its malice and consequences.

b. Examine past lives, to amend.

c. In discouragement invoke the "Refuge of Sinners."

"Pray for the sinner, pray for me."

Now:

i. During life, obtain for us:

a. Grace to repent of past and present sin.

"Wash me yet more from my iniquity." *Ps. l. 3.*

b. Grace to resist temptation in future.

c. Strength to fulfil all duties.

d. Aid in spiritual needs.

Faith, resignation, light, consolation, etc.

e. Aid in temporal trials:

Food, clothing, health, success, etc.

ii. Lessons:

a. Bless God, for giving Mary power and love for us.

b. Bless Mary, whose love will not reject our petitions.

At the hour of death:

i. The great moment on which eternity hangs!

ii. Even then a sinner may repent, or a Saint may fail.

"He that perseveres to the end, he shall be saved." *Mth. xxiv. 13.*

iii. Perseverance is a free gift of God, which we cannot merit.

iv. Four means towards gaining it:

a. In life: Prayer, Penance, and Holy Eucharist.

b. In death: Extreme Unction.

v. Passions and temptations strong in death.

"Knowing that he hath but a short time." *Apoc. xii. 12.*

vi. Lessons:

a. Meditate on the certainty and uncertainties of death! (II. 400).

b. Pray for the presence of the priest in death.

c. And for the full use of faculties and senses.

d. Unable perhaps to pray then, bespeak now Mary's help.

Amen (p. 309).

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164. Why should we frequently say the Hail Mary?—We should frequently say the Hail Mary to put us in mind of the Incarnation of the Son of God; and to honour our Blessed Lady, the Mother of God.

I. To put us in mind of the Incarnation: (p. 82).

i. The *Hail Mary* is a short history of the Incarnation.

a. The message of the Angel.

b. Testimony of S. Elisabeth.

c. Declaration of the Church.

ii. It is well to excite our faith and love towards this mystery.

The Angelus.

iii. The *Hail Mary* helps us to do this.

II. To honour our Blessed Lady:

i. We must not separate Mother from Son in our affection.

"Oh, how can I love thy Son,
Sweet Mother, if I love not Thee!"

ii. We must show Her:

a. Love, for Her love and care of Him.

b. Reverence, for Her dignity and virtues.

S. Edmund and the *Hail Mary*. *A. 376.*

S. Teresa's devotion: Oct. 15. *A. 377.*

iii. Saying the *Hail Mary* enables us to do this.

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165. Have we another reason for often saying the Hail Mary?—We have another reason for often saying the Hail Mary,—to ask our Blessed Lady to pray for us sinners at all times, but especially at the hour of our death.

To ask:

i. Fervently and frequently.

ii. In all confidence.

Our Lady:

i. Called by the Fathers "Omnipotent Supplicant," because of

a. Her power with Jesus.

b. Her goodness of heart, loving, as He loves, the souls of men.

ii. Name by which she is familiarly known among Catholics.

To pray for us:

i. All mankind.

ii. Especially Christians of whom she is the advocate.

Sinners:

i. For whom Her Son became man.

ii. Whom sin has robbed of their supernatural gifts.

iii. The very word is an act of humility, therefore pleasing to Her.

At all times, during life:

i. A time of warfare without truce.

"Mary, help me." *A. 378.*

ii. A time full of wants of many kinds.

S. Mary of Egypt: Apl. 9. *A. 379.*

iii. When depressed and inclined to despair.

S. Francis of Sales: Jan. 29. *A. 380.*

S. Bridget's revelation. *A. 381.*

Hour of death:

i. Most decisive moment, on which eternity depends!

ii. Most dangerous moment, everything tending to make us hopeless, viz.:

a. The *past*, with its sin and guilt.

b. The *present*, with its pain and temptation.

c. The *future*, with its fear and misgivings.

d. The *devil*, redoubling his efforts to ruin us.

e. The *world*, with its tears and perhaps its intrigues.

iii. Hence aid then most sorely needed!

The criminal and the *Hail Mary. A. 382.*

166. Why does the Catholic Church show great devotion to the Blessed Virgin?—The Catholic Church shows great devotion to the Blessed Virgin because she is the Immaculate Mother of God.

Great devotion:

i. As shown by Our Lord Himself on earth.

"He was subject to them." *Lke. ii. 51.*

ii. As recommended by the Apostle.

"Render to all men their due . . . honour to whom honour." *Rom. xiii. 7.*

iii. Hyperdulia is the honour shown to Mary.

Greater than that paid to the Saints, for Her higher dignity and sanctity.

Mother of God:

i. Title formally given by Council of Ephesus, A.D. 431.

ii. Dignity and greatness which under God have no equal.

Immaculate: (p. 255)

i. Free from the stain in Her very conception.

ii. Ever believed so, throughout the history of the Church.

iii. Formally defined so by Pius IX., Dec. 8th, 1854.

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167. How is the Blessed Virgin Mother of God?—The Blessed Virgin is Mother of God because Jesus Christ her Son, who was born of her as man, is not only man, but is also truly God.

Mother of God:

i. Jesus Christ was born of Mary, in His human nature.

ii. Jesus Christ is God as well as man.

iii. Therefore Mary is the Mother of God.

iv. If we deny this, we deny the Incarnation, and hence the Redemption.

So truly do the dogmas of faith depend on each other!

v. Title given in the Council of Ephesus. *A. 383.*

vi. Such plain truths are often difficult to prove.

The best then is to explain the terms in which they are stated.

168. Is the Blessed Virgin our Mother also?—The Blessed Virgin is our Mother also, because, being the brethren of Jesus, we are the children of Mary.

Brethren of Jesus:

i. He shared our human nature with us.

"In all things like as we are, without sin." *Hebr. iv. 15.*

ii. Also His adoptive brethren:

Divine grace makes us sons of the same Father in Heaven.

Children of Mary:

i. Because brothers of Christ, Her Son.

ii. Adopted by Her on Calvary, in the person of S. John.

"Behold thy son." *Jn. xix. 26.*

iii. Therefore will She love us as such.

iv. Hence we must love Her, and imitate Her virtues.

v. Hence the devotion of the Church to Her.

a. Use of the *Hail Mary* . . . . Scapular . . . .

b. Observance of festivals in Her honour.

CHARITY.

CHAPTER IV.

Carr. lxi.—Gbs. i. 255.—Pwr. ii. 195.—Gme. ii. 586.—Devt. i. 343.—Guill. ii. 39.—Wlmrs. 238.

i. As Faith leads to Hope, so Hope leads to Charity.

ii. Charity is the third means by which we must worship God (p. 13).

iii. The third great division of the Catechism:

"The roof or covering of the spiritual house of the soul." *S. Aug.*

iv. Under this heading come the commandments of God and the Church.

v. The observance of these proves our love, or charity.

"If you love Me, keep My commandments." *Jn. xiv. 15.*

169. What is Charity?—Charity is a supernatural gift of God by which we love God above all things, and our neighbour as ourselves for God's sake.

Charity:

i. Theological virtue, having a two-fold object, God and our neighbour.

"Two links of the same chain." *S. Greg.*

ii. Love of the one cannot exist without love of the other.

"If any man say I love God, and hateth his brother, he is a liar." *1 Jn. iv. 20.*

Gift of God:

i. To which we have no claim or title.

ii. Bestowed freely in Baptism.

Supernatural:

i. Not essential to our nature, like the senses.

ii. Not ours when born (in sin).

iii. Having motives and objects divine.

By which we love:

i. By the intellect, enlightened to appreciate the motives of charity.

ii. By the will, excited to prefer God before all things.

God: (p. 27)

i. Our first beginning and last end.

"I am Alpha and Omega, the beginning and the end." *Apoc. i. 8.*

ii. The highest good and infinite beauty and perfection.

Above all:

i. Not with sensitive love which we cannot always command.

ii. But with appreciative preference.

iii. Readiness to die rather than commit mortal sin.

"He that loveth father or mother more than Me, is not worthy of Me." *Mth. x. 37.*

iv. Examples:

Abraham, willing to sacrifice his son: *Gen. xxii.*

Joseph in Putiphar's house: *Gen. xxxix. 9.*

The three young men: *Dan. iii.*

Eleazar, dying for God: *2 Mach. vi.*

The old robe of Aphraates: Apl. 7. *A. 384.*

Queen Blanche to her son. *A. 266.*

All the martyrs.

Our Neighbour:

"By this shall men know you are My disciples, if you have love one for another." *Jn. xiii. 35.*

"Charity seeketh not her own." *1 Cor. xiii. 5.*

i. All mankind, living and dead.

a. Who are our brethren by creation and grace.

b. Who are redeemed by the same precious blood.

c. Who are the images of God.

d. Who are the representatives of Christ.

ii. In the order of charity.

a. Our children, parents, and relations.

b. Our benefactors and friends.

c. Those of the faith.

d. Our fellow countrymen.

e. Our enemies even (II. 421).

f. Strangers.

iii. Examples:

Abraham yielding to Lot: *Gen. xiii.*

Moses sacrificing himself for the people: *Ex. xxii. 32.*

Joseph seeking the interests of his nation: *Gen. xlvii.*

Judith facing danger for her people: *Jud. 10.*

S. Martin's cloak: Nov. 11. *A. 385.*

The robber chief. *A. 35.*

As:

i. In the same manner, and for the same motive.

ii. Not "as much as," for charity begins at home.

iii. Sincerely, wishing him the same good as for ourselves.

Ourselves:

i. A fundamental law of nature, that we love ourselves.

ii. *Soul*, by doing all for its salvation, in preference to all else.

iii. *Body*, averting all temporal evils; it likewise is destined for Heaven.

For God's sake:

i. Not for their personal claims, or our own likings.

ii. But because they are images and representatives of Christ.

"As long as you did it to one of these, you did it to Me." *Mth. xxv. 40.*

Excellence of Charity:

i. The queen of virtues:

"The greater of these is charity." *1 Cor. xiii. 13.*

ii. The source of all virtues:

"If I have not charity, I am nothing." *1 Cor. xiii. 2.*

iii. Perfect charity forgives sin (II. 226).

iv. It remains for ever.

"Charity never falleth away." *1 Cor. xiii. 8.*

v. The fulfilling of the law: *Rom. xiii. 10.*

vi. The strongest motive for serving God and overcoming sin, e.g:

The Sisters in hospitals, battlefields.

Missionaries amid dangers and difficulties.

Necessity of Charity:

i. The means of salvation; without it there is no entrance to Heaven.

"If any man love not Our Lord Jesus Christ, let him be anathema." *1 Cor. xvi. 22.*

"He that loveth not abideth in death." *1 Jn. iii. 14.*

ii. Figured in the parable of the wedding garment: *Mth. xxii.*

Sins opposed to Charity:

i. Every mortal sin, extinguishing charity, the life of the soul.

ii. Especially, hatred of God, as forbidding and punishing sin.

iii. Every venial sin, impeding the action of charity.

170. Why must we love God?—We must love God because He is infinitely good in Himself and infinitely good to us.

Infinitely good:

i. Without limit, in number or degree, to His divine attributes (p. 28).

God is not merely good, or just, but goodness and justice itself.

ii. Filled with mercy and love towards His creatures.

In Himself: His attributes, e.g:

i. Eternity (p. 49).
ii. Omnipotence (p. 33).
iii. Immensity (p. 50).
iv. Wisdom (p. 52).
v. Simplicity (p. 54).
vi. Beauty.
vii. Sanctity.

To us:

i. *Promises* to those who serve Him.

"Eye hath not seen, nor ear heard what God hath prepared for them that love Him." *1 Cor. ii. 9.*

"Ask and you shall receive." *Jn. xvi. 24.*

ii. *Providence*, watching over us (p. 44).

"She reacheth from end to end mightily." *Wisd. viii. 1.*

"He hath equally care of all." *Wisd. vi. 8.*

"Be not solicitous for to-morrow." *Mth. vi. 31.*

"He hath care of you." *1 Pet. v. 7.*

Joseph becoming the salvation of his family: *Gen. xlvii.*

The Israelites in their wanderings through the desert: *Ex. xvi.*

The three children in the furnace: *Dan. iii. 93.*

Daniel among the lions: *Dan. vi. 23.*

S. Francis and the lost boat. *A. 80.*

iii. *Benefits* bestowed :

a. Order of grace.

Creation ... Redemption ... Faith ... Church ... Sacraments ...

b. Order of nature.

Food ... Clothing ... Talents ... Health ...

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171. How do we show that we love God?—We show that we love God by keeping His commandments: for Christ says, "If you love Me keep My commandments." *Jn. xiv. 15.*

We show:

i. Mere word-service will not suffice.

"Not every one that saith to me Lord, Lord, shall enter into the kingdom of Heaven." *Mth. vii. 21.*

ii. Acts and outward proofs of love are necessary, e.g:

a. Observance of the commandments.

"If ye love Me keep My commandments." *Jn. xiv. 15.*

b. Observance of the laws of the Church (II. 94).

c. Obedience to superiors (II. 5).

d. Resignation to God's will in all things (II. 470).

iii. The observance of God's Law is *the* test of our love.

A friend proves affection by doing his friend's behest.

iv. Hence you love God, if you obey, or try to obey, His commands.

THE COMMANDMENTS OF GOD.

Carr lxvii.—C.C.T. iii.—Gbs. i. 258.—Pwr. ii. 152.—Gme. ii. 604.—Devt. i. 258.—Guill. ii. 56.

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172. How many Commandments are there?—There are ten Commandments.

Ten Commandments:

i. Called the Decalogue (from the Greek), meaning ten words.

a. Compendium of morals, as the Creed is of faith.

b. Explicit statement of the natural laws of truth, order and justice.

ii. Like God Himself, they are:

a. Holy:

"The law of God is unspotted." *Ps. xviii. 8.*

b. Just:

"The justices of the Lord are right." *Ps. xviii. 9.*

c. True:

"The judgments of the Lord are true." *Ps. xviii. 10.*

d. Unchangeable:

As God cannot change, so neither the law of right and wrong.

iii. A light in our pilgrimage:

"Thy word is a lamp to my feet, and a light to my paths." *Ps. cxviii. 105.*

iv. The path to life eternal.

"If thou wilt enter into life, keep the commandments." *Mth. xix. 17.*

v. A source of happiness:

"Justice exalteth a nation, but sin maketh nations miserable." *Prov. xiv. 34.*

vi. Necessary for salvation:

a. Our first duty to God is to believe His Revelation.

Deliverance of the mind from ignorance.

b. Our second duty is to observe His laws.

Deliverance of the heart from concupiscence.

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173. Say the ten Commandments.—I am the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage.

Sort of preface, setting forth motives for obedience.

I am the Lord:

i. Sovereign Master.

ii. Supreme in existence, power, etc.

iii. Hence, title to command.

God:

i. Maker of all things.

ii. The beginning and end of all.

iii. Supreme dominion over all.

iv. Further right and title to command all.

Thy:

i. Of you, above all nations, my chosen people.

ii. Of you, heirs of the promises of old.

Land of Egypt:

i. Tyranny of Pharao and the people.
Type of the devil and sin.

ii. Then the passage of the Red Sea: *Ex. xiv.*
Figure of the waters of Baptism.

iii. Then, the manna in the desert: *Ex. xvi.*
Type of the Holy Eucharist.

House of bondage:

i. Imprisonment and slavery.

ii. Figure of our passions.

Thus, justice, dependence, and gratitude demand our submission and obedience.

1. Thou shalt not have strange gods before Me. Thou shalt not make to thyself any graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them nor serve them.

i. Requires us to love the one true God.

ii. Preserves our hearts from the misfortune of heathens—idolatry.

iii. Protects against the idolatry of bad Christians—indulgence of passion.

2. Thou shalt not take the name of the Lord thy God in vain.

i. Forbids contempt of God's name.

ii. Such irreverence soon leads to want of love.

3. Remember that thou keep holy the Sabbath day.

i. Obliges us to set aside one day in the week for God; and thus

ii. Provides also for our own spiritual and corporal welfare.

4. Honour thy father and thy mother.

i. Shows us God in our superiors.

ii. Ennobles obedience.

iii. Contains also the duties of superiors; and thus

iv. Strengthens the foundations of society, preserving charity and order among men.

5. Thou shalt not kill.

i. Protects the life of our body against injury and murder.

ii. Protects the life of our soul against scandal (spiritual murder).

6. Thou shalt not commit adultery.

i. Defends our innocence against lustful passion.

ii. Preserves the union of the domestic hearth.

iii. Hinders love from degrading itself.

7. Thou shalt not steal.

i. Secures our property against the injustice of the wicked.

ii. Protects the weak against the strong.

8. Thou shalt not bear false witness against thy neighbour.

i. Protects our character and good name.

ii. This, after life, is our most precious possession.

9. Thou shalt not covet thy neighbour's wife.

i. Proscribes even the thought of sinful love: and thus

ii. Maintains peace of heart.

10. Thou shalt not covet thy neighbour's goods.

i. Forbids even the thought of unjust ambition.

ii. Protects the poor against the covetous designs of the rich.

iii. Preserves society from the disturbances of ambition and injustice.

The ten Commandments:

i. Thus, each a real benefit, even here on earth.

The traveller. *A. 386.*

ii. Thus divided, according to S. Augustine, by the Catholic Church.

iii. Protestants, following the Jewish practice,

a. Divide the first Commandment into two.

b. Join the ninth and tenth into one, though their object-matter be so different.

iv. Divided into

a. Positive: requiring something to be done, e.g: the 3rd or 4th.

b. Negative: forbidding a thing to be done, e.g: the 5th or 8th.

Comparison of a stream and its banks. *A. 387.*

v. Binding:

a. Always and everywhere (except the positive precepts).

Eleazar: *2 Mach. vi.*

The Machabees: *2 Mach. vii.*

b. On all men without exception, unlike human laws.

c. Each and every Commandment.

"Whosoever shall offend in one point is become guilty of all." *Jas. ii. 10.*

One instrument out of tune destroys a concerted piece.

One weak link weakens the whole chain.

vi. Possible, therefore, to all men:

a. God is wisdom, goodness and justice.

b. He does not, and can not, exact the impossible.

"His commandments are not heavy." *1 Jn. v. 3.*

c. Grace is given to enable us to observe them.

d. All the Saints have observed them: so can we.

vii. Necessary to all men: hence obligation of knowing them.

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174. Who gave the ten Commandments?—God gave the ten Commandments to Moses in the Old Law, and Christ confirmed them in the New.

i. From the beginning, the natural Law existed in the human heart.

ii. Sin gradually obliterated this Law.

iii. God chose one nation, in which to preserve the true religion; and

iv. Manifested to them His Will afresh: *Ex. xx.*

God:

i. Creator and supreme Lord of all.

ii. Having thus a right to give laws and command obedience.

Gave:

i. A.M. 2513: *Exod. xix.*

ii. Fifty days after the passage of the Red Sea.

iii. On Sinai, rugged mountain of Arabia, some 7000 ft. high.

iv. After three days' preparation by the people.

v. Amid thunder and lightning to inspire fear and awe.

Ten Commandments:

i. Covenant of God with His people: *Exod. xix. 5.*

ii. Called the written Law.

iii. Written on two tables of stone, afterwards kept in the ark.

a. First Table: the first three Commandments.
Duties we owe to God.

b. Second Table: the last seven Commandments.
Duties we owe to our neighbours and ourselves.

Moses:

i. Birth, A.M. 2433, and early history: *Exod. ii.*

ii. Writer of the five books of the Pentateuch.

iii. Leader of the Jewish people.

iv. Worker of many miracles, e.g:
Turning rods into serpents, water to blood: *Ex. vii.*
Passage of the Red Sea: *Ex. xiv.*

v. Type of Our Lord as Legislator.

Old Law:

i. Type and figure of the New Law.

ii. Law of fear, law of temporal rewards and punishments.
An unbearable yoke: *Acts xv. 10.*

iii. Truths revealed but few and very obscure.

iv. For the Jews only, except the moral part.

Christ:

i. Birth, A.M. 4000: *Lke. ii.*

ii. The Redeemer and Teacher of mankind.

iii. The worker of many miracles:
As recorded in the four Gospels.

iv. Fulfilment of types and prophecies of the Old Law.

Confirmed: ratified and sanctioned:
"I am not come to destroy, but to fulfil." *Mth. v. 17.*

i. By His teaching, e.g:
Sermon on the Mount: *Mth. v.*

ii. By His example.

iii. By the Holy Ghost on Pentecost.

New Law:

i. Fulness of God's Revelation to man.

ii. Law of grace and love, under which we live.

iii. Higher motives of action than fear, viz., love and hope.

"My yoke is sweet and My burden light." *Mth. xi. 30.*

iv. For all nations and all time.

THE FIRST COMMANDMENT.

Carr lxviii.—Gbs. i. 269.—Pwr. ii. 206.—Gme. ii. 610.—Devt. i. 258.—Guill. ii. 65.

175. What is the first Commandment?—The first Commandment is "I am the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt not have strange gods before Me. Thou shalt not make to thyself any graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them nor serve them."

Thou:

i. My chosen people, so favoured by Me.

ii. Applicable to each individual person.

Shalt not have:

i. Absolute prohibition, because

ii. The Jews had become very prone to idolatry:

a. Through their long stay in Egypt.

b. Through the example of neighbouring nations.

Strange gods:

i. Other gods than Me, e.g: the gods of Egypt.

ii. That which draws from God is a strange god or idol.
a. Internal: anything against faith, hope, charity.
b. External: attachment to creatures, pleasure.

Before Me:
i. In preference to Me.
ii. In My presence.
Therefore none at all.

Graven thing:
i. Carved in wood, stone, metal.
ii. To be adored as God.
iii. Not, the mere making, now.

Likeness:
i. Image, representation, picture.
ii. To be honoured as God.

In Heaven, e.g:
i. The sun: as among the Persians and Peruvians. Sun-day.
ii. The moon: as among the Chaldeans: Mon-day.
iii. The hawk: as among the Egyptians.

On Earth, e.g:
i. Plants: as the mistletoe among the Druids in Britain.
ii. Animals: as the calf and cat in Egypt.

In the waters, e.g:
i. Fish: as in Syria.
ii. Reptiles: as the crocodile in Egypt.

Not adore: by bowings, genuflexions.
Heliogabalus and the stone. *A. 388.*

Nor serve: with sacrifices, or festivals.
Pagan worship. *A. 389.*

176. What are we commanded to do by the first Commandment?—By the first Commandment we are commanded to worship the one, true, and living God, by Faith, Hope, Charity, and Religion.

Worship:

i. Meaning: homage, adoration, service.

ii. Kinds:

a. Absolute:

When given to an object for its own sake, e.g: to God.

b. Relative:

When given to one object as relating to another, e.g: to a statue.

c. Supreme:

Latria: paid to God alone.

d. Inferior:

1. Dulia: ordinary honour, given to the Saints and Angels.
2. Hyperdulia: superior homage, given to the Blessed Virgin only.

e. Internal:

1. God is the Creator of the soul and its faculties.
2. The soul is the nobler part of man, and must worship God.

f. External:

1. God created the body too; it likewise must worship God.
2. It is natural that we manifest our interior sentiments.
3. Without exterior worship, interior devotion soon fades.
4. We must honour God before men.

God:

i. Our Creator and Lawgiver.

ii. Who has every right to our worship.

One:

i. There can be but one God (p. 55).

ii. All others are false gods, or idols.

True:

i. As opposed to false gods, or idols.

ii. God is truth itself: *Jn. xiv. 6.*

Living:

i. The eternal existence:

ii. The source from which all life flows, e.g:

a. Angelical, to the angels.

b. Rational, to men.

c. Animal, to the brute creation.

d. Vegetative, to plants.

iii. Who can appreciate the worship paid to Him.

By Faith: (p. 14)

i. Firm belief in God and His Word.

Abraham: *Gen. xxii.*

S. Gregory Thaumaturgus: Nov. 17.

ii. Learning what God has taught.

S. Josaphat: Nov. 27. *A. 390.*

iii. Professing our belief.

The Arab and the soldiers. *A. 391.*

By Hope:

i. Unshaken trust in God.

Squirius and the Religious. *A. 392.*

ii. Making acts of Hope.

iii. Proving our confidence by prayer and resignation.

"God has forsaken us." *A. 393.*

By Charity:

i. Sincere love of God.

ii. True love of our neighbour.

The workman's grave. *A. 394.*

iii. Doing all for God, by purity of intention.

iv. Suffering all rather than offend God.

The Theban Legion. *A. 251.*

By Religion:

i. *Sacrifice:* the highest form of worship.

ii. *Adoration:* the occupation of the angels.

iii. *Prayer:* vow, praise, etc.

iv. Public *Service*, in Church.

David, model of this four-fold worship. *A. 395.*

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177. What are the sins against Faith?—The sins against Faith are all false religions, wilful doubt, disbelief, or denial of any article of Faith, and also culpable ignorance of the doctrines of the Church.

I. All false religions:

i. Every religion, except that established by Christ, e.g:

Church of England, established by Henry VIII. and Elisabeth: 16th c.

John Knox Church, by John Knox, A.D. 1572.

Wesleyan religion, by John Wesley, A.D. 1791.

And all others because established by man.

ii. The maxim "all religions are equal" is false.

God established but one, which alone can be true.

iii. The Catholic Church always persecuted, the devil knowing it to be true.

a. Persecutions of the first ages, and martyrdom of millions, e.g:

SS. Peter and Paul: June 29.

S. Martina: Jan. 30.
S. Ignatius of Antioch: Feb. 1.
S. Lawrence, the Deacon: Augt. 10.
S. Eustachius: Spt. 20. *A. 396.*

b. Persecutions of the Reformation, English Martyrs, e.g:
Bl. Thomas More and John Fisher: May 4.
Venerable John Rigby. *A. 397.*

c. Persecutions in all ages and every country.
1. As related in Church History and Annals.
2. Examples to us amid trial and opposition.

II. Wilful Doubt:

i. Doubt is hesitation to accept some dogma of faith, e.g:
The existence of Hell, or Real Presence.

ii. *Involuntary*, or put aside.
a. Is not sinful.
b. Is even meritorious.
c. Many Saints subject to it, e.g:
S. Francis of Sales: Jan. 29.
S. Teresa: Oct. 15.

iii. *Wilful*, i.e. deliberately entertained, is sinful, because
a. Implying that some dogma may be false; or,
b. The Church may err in her teaching; and,
c. It may lead to a denial of the Faith.

iv. To overcome such doubts.
a. Make a direct act of the contrary virtue, viz., an act of faith.
b. Beg God's assistance, to humble the intellect.
c. Consult a wise confessor.
d. Avoid indiscreet discussing of reasons and arguments.

III. Disbelief:

i. Refusal to give assent to a revealed truth.

ii. Rebellion of the understanding against God.

iii. Grounded on pride of intellect.

iv. Heresy: obstinate persistence in error, regarding some truth, e.g:

Arius, on the Divinity of Christ: condemned A.D. 325.

Nestorius, on divine maternity of Mary: condemned A.D. 421.

Luther, on indulgences, etc.: condemned A.D. 1520.

v. Heresiarch: one who is the author of a heresy.

What responsibility before God!

IV. Denial: external manifestation of disbelief, real or feigned, by word or deed.

"He that shall deny Me before men, I will also deny him before My Father." *Mth. x. 33.*

i. *Apostasy:* defection from the true Church.

Julian the Apostate. *A. 398.*

ii. *Infidelity:* refusal to accept Revelation, when known.

iii. *Indifferentism* holds

a. All religions are false: or,

b. None can be proved true; hence,

c. It matters not to which a man may belong.

iv. Open disobedience to Church laws is almost a denial of the faith.

Any Article:

i. Denial of even one dogma breaks the unity of faith.

ii. All revealed truths rest on the same divine authority.

iii. To deny even one is to deny that authority itself: *Jas. ii. 10, n.*

One mortal sin destroys sanctifying grace.

One weak link weakens the whole chain.

V. Ignorance of doctrines of the Church:

i. The four great truths must be known, *necessitate medii:*

a. Certainly:

1. The unity of God (p. 55).
2. Existence of Heaven and Hell (12th art.).

b. Probably, or *more probably* (Theologians differ):

3. The Blessed Trinity (p. 57).
4. The Incarnation and Redemption (p. 82).

ii. Persons ignorant of these four, cannot receive the Sacraments.

iii. Other points also, as to their substance, *necessitate præcepti*, e.g:

a. The Commandments of God and the Church.

b. The chief Sacraments.

c. The *Pater*, *Ave* and *Credo*.

d. The duties of our state of life.

iv. Ignorance of Religion leads to many sins and errors:

a. Atheism: denial of the existence of God.

b. Rationalism: reason, the ground of all belief.

c. Materialism: existence of matter only (p. 10).

d. Corruption of heart, indulgence of passion, damnation.

v. Hence:

a. The necessity of Catechism and Instruction.

b. The responsibility of parents, etc., in regard to children.

c. The need of self examination.

Culpable:

i. As arising from our own fault and neglect.

ii. Hence sinful, sometimes mortally.

iii. Yet how common among men, even of the better classes!

178. How do we expose ourselves to the danger of losing our Faith?—We expose ourselves to the danger of losing our Faith by neglecting our spiritual duties, reading bad books, going to non-Catholic schools, and taking part in the services or prayers of a false religion.

"He that loveth danger shall perish in it." *Ecclus. iii. 27.*

Losing the faith:

i. The greatest evil is loss of faith.

ii. Faith the first grace bestowed (in Baptism), usually the last to go.

iii. Experience seems to show that once lost, it seldom, if ever returns.

"It is impossible (i.e. most difficult) for them to be renewed." *Heb. vi. 4*, e.g:

North of Africa, once flourishing in the faith.

England, since the Reformation.

Julian, the Apostate, d. A.D. 363.

Luther, the fallen monk, 1546.

iv. To expose one's self to such a danger would be a grievous sin.

I. Neglect of spiritual duties:

i. As a knife rusts, if not used, so the faith dies, if not exercised.

ii. The Sacraments are sources of grace, and perseverance.

iii. Mass on Sundays, etc., gives homage to God, our Creator.

Sermon of a Judge. *A. 399.*

iv. Morning and night prayers give daily strength against sin, etc.

v. Sermons and instructions revive our faith and fervour.

Neglect of these duties dims the faith, and finally extinguishes it.

II. Reading bad books:

"Beware of false prophets." *Mth. vii. 15.*

"There is no greater thief than a bad book."

The ruin of thousands.

i. Books against Religion:

a. Raising doubts in the mind against Revelation.

b. Difficulties more easily raised than answered.

c. Books by non-Catholics, with false arguments and accusations.

d. Protestant tracts, misrepresenting the Catholic Church and doctrine.

e. Books treating of superstitious practices which are sins against Religion.

The devil's reason. *A. 400.*

ii. Books against Morality:

a. Novels, etc., describing immorality, especially if the evil be veiled.

b. Newspapers giving details of the divorce court, etc.

c. Excite the passions through the imagination.

d. Harden the heart against grace.

e. Lead to actual sin and loss of faith.

S. Teresa: Oct. 15. *A. 401.*

The book that never stopped. *A. 402.*

iii. Hence:

a. Care and responsibility of parents and others.

b. Burn and destroy such books.

c. See what books children read.

d. Teach them always to seek advice as to their reading.

III. Going to non-Catholic Schools:

i. False religions, or no religion taught.

ii. No religious tone.

iii. Anti-Catholic feeling often prevailing, ridicule, etc.

iv. Protestant Bible and prayers in use.

v. Human respect, exposing Catholic children to deny their religion.

vi. Going on account of distance, or some temporal good (food, clothing, etc.)

The Soupers' school. *A. 403.*

IV. Taking part in services or prayers of a false religion:

i. Protestants hold "private judgment," and "all religions alike."

They therefore may come to Catholic services.

ii. Catholics hold only one Church is true, their own.

They may not therefore go to any other, all others being false.

iii. False doctrines, etc., taught there.

Arguments against Religion, difficult to refute.

iv. Scandal sometimes given by going.

v. We may visit Protestant Churches and Cathedrals, merely to examine and admire.

vi. Do not join in Protestant prayers at place, in hospitals, etc.

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179. What are the sins against Hope?—The sins against Hope are despair and presumption.

Sins against Hope:

i. By *defect*, or want of Hope:

Despair and diffidence.

ii. By *excess*, or perversion of Hope:

Presumption, and false confidence.

Despair:

i. Distrust of obtaining salvation and the means to it.

ii. Grievous sin against the Holy Ghost, denying God's mercy, etc.

"I desire not the death of the wicked." *Ezech. xxxiii. 11.*

"If your sins be as scarlet, they shall be made white as snow." *Is. i. 18.*

Cain after the murder of his brother: *Gen. iv. 13.*

iii. Great source of sin, e.g:

a. Sensual vices, to divert the mind.

"Despairing, they have given themslves up to lasciviousness." *Eph. iv. 19.*

b. Suicide, through want of courage.

Judas after the betrayal: *Mth. xxvii. 5.*

iv. The source of misery to the lost souls is absence of hope.

"Depart into everlasting fire." *Mth. xxv. 41.*

v. Guilty of despair:

a. Who give up hope of salvation.

The despairing sinner. *A. 404.*

b. Who, on account of their sins, reject the hope of pardon.

The terrible vision. *A. 405.*

c. Who, from experience of past weakness, cease to restrain their passion.

Luther. *A. 406.*

d. Who in sickness or adversity wish for death.

Mirabeau. *A. 407.*

e. Who use unlawful means to procure relief.

Saul, applying to the witch of Endor: *1 Kgs. xxviii.*

f. Who, if their prayer be not heard at once, fail to continue it.

S. Monica prayed for 30 years for her son's conversion!

vi. Remedies against despair:

a. Meditate deeply on the mercy, love, and power of God.

"A contrite and humble heart Thou wilt not despise." *Ps. l. 19.*

Temptation of S. Bernard: Augt. 20. *A. 408.*

b. Pray God to strengthen your hope.

As S. Paul did for the Romans: *Rom. xv. 13.*

c. Make frequent acts of hope.

d. Invoke Mary, the "Refuge of Sinners, Help of Christians," etc.

e. Recall to mind:

1. The parable of the prodigal son: *Lke. xv.*
2. The parable of the lost sheep: *Mth. xviii.*
3. The examples of:

David, at the voice of Nathan: *2 Kgs. xii.*

S. Peter, after his fall: *Mth. xxvi. 75.*

The good thief, at the eleventh hour: *Lke. xxiii. 43.*

Diffidence:

i. Want of thorough confidence and trust in God.

Moses, striking the rock twice: *Numb. xx. 11.*

ii. Though not a grievous sin, a great obstacle to perfection.

Presumption:

i. Rash expectation of salvation, without taking the means to it.

ii. Grievous sin against the Holy Ghost, abusing His goodness to sin the more.

iii. Source of:

a. Hardness of heart against grace.

b. Final impenitence.

iv. Guilty of presumption:

a. Who continue in sin, hoping for death-bed repentance.

"Delay not to be converted: defer it not from day to day." *Ecclus. v. 8.*

Three words of a presumptuous sinner.

Clinical Baptism. *A. 410.* *A. 409.*

b. Who rely for salvation on prayer without repentance.

"Not every one that saith to Me Lord, Lord, shall enter into the kingdom." *Mth. vii. 21.*

c. Who trust to their own strength to overcome temptation.

S. Peter, promising not to deny his Lord: *Mth. xxvi. 33.*

The presumptuous hermit. *A. 411.*

Quintus denying the faith. *A. 412.*

d. Who expose themselves to the occasion of sin.

"He that loveth danger shall perish in it." *Ecclus. iii. 27.*

"Go not in the way to ruin." *Ecclus. xxxii. 25.*

Adam forbidden even to touch the fruit: *Gen. iii. 3.*

e. Who in worldly matters trust only their own prudence, etc.

"Put not your trust in princes." *Ps. cxlv. 2.*

"Cursed be the man that trusteth in man." *Jer. xvii. 5.*

King Asa: *2 Par. xvi. 12.*

f. Who hope a happy death without leading a good life.

So common among sinners!

v. Remedies against presumption.

a. Humility, for presumption springs from pride.

b. Meditation on:

1. Our own weakness and misery.
2. God's justice and power, which punishes pride.
3. The narrowness of the path to Heaven.
4. The efforts made by the Saints.
5. The danger of delaying conversion.

A disease may be easily cured early on, but not later.

c. Constant prayer for true hope in God.

False Confidence:

i. Hoping for salvation through human effort only.

ii. Expecting miraculous interventions.

iii. Begging preservation from evil, while exposing one's self to unnecessary danger.

Sins against Charity:

i. Not specially mentioned in the Catechism; because,

ii. All sins offend God, and so tend to weaken Charity within us.

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180. What are the chief sins against Religion?—The chief sins against Religion are the worship of false gods or idols, and the giving to any creature whatsoever the honour which belongs to God alone.

Chief:

i. Most grievous.

ii. There are other sins against Religion, e.g: superstition (p. 382).

Worship of false gods: or idolatry: *Wisd. xiii., xiv., xv.*

i. Giving to creatures homage due to God alone.

ii. Beginning in honours shown to departed heroes *(dulia)*.

iii. Ending by becoming divine worship *(latria)*.

iv. Instigated by the devil, drawing souls from God to creatures.

"That old serpent who seduceth the whole world." *Apoc. xii. 9.*

v. External acts of adoration, even though the heart abhor them.

Some early Christians offered incense, to escape torment.

vi. Three kinds of Idolatry, viz.:

a. Complete Idolatry:

1. That of the heathen, believing various creatures to be God.

"All the Gods of the nations are idols." *1 Par. xvi. 26*, e.g:

Sun, moon, fire, animals, plants.

Works of man in wood or metal, e.g:

Statues of Jupiter, etc.

Many now shown as curiosities in public museums.

2. To these the Martyrs refused to offer sacrifice or incense, e.g:

S. Martina: Jan. 30.

S. Eustachius: Spt. 20. *A. 396.*

S. Lucy: Dec. 13.

3. Most grievous sin:

"Cursed be the man that maketh a graven thing." *Deut. xxvii. 15.*

"Let them be all confounded that adore graven things." *Ps. xcvi. 7.*

4. Most foolish sin:

After the deluge, men fell into every wickedness.

This God punished by allowing the folly of idolatry.

5. Very common before the Incarnation, even among the learned, e.g:

The golden calf: *Ex. xxxii. 4.*

Nabuchodonosor's statue: *Dan. iii.*

Socrates and Plato, in Athens, 5th c. B.C.

Cicero and Horace, in Rome, 1st c. B.C.

6. Still existing in pagan countries, e.g: India, China, etc.

The Indian Juggernaut. *A. 413.*

Examples in letters of missionaries.

b. Imperfect Idolatry:

1. At the Incarnation the power of Satan was curtailed: *1 Jn. iii. 8.*

2. He then sought dominion and homage in other ways, e.g:

Superstitious practices, i.e. imperfect idolatry.

c. Interpretative Idolatry:

1. Inordinate love of riches, and indulgence in pleasure.

"Lust, evil concupiscence, and covetousness which is the serving of idols." *Col. iii. 5.*

2. How common this idolatry, even among Christians.

Giving to any creature whatsoever, e.g:

i. Heavenly bodies, animals, plants.

iii. Heroes, as in the Greek and Roman mythologies.

Honour due to God alone:

Adoration, sacrifice *(latria).*

Consequences of Idolatry: *Rom. i.*

"The wickedness of idols is the beginning and end of all evil." *Wisd. xiv. 27.*

i. Dishonesty and lying.

ii. Hatred, murder, and suicide.

iii. Immorality, private and public.
iv. Orgies and excesses of every kind.
v. Human sacrifices to the gods.
Sacrifices of the Druids. *A. 414.*
vi. Superstitions of all kinds.
vii. Persecution of the followers of Christ.

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181. Does the first Commandment forbid the making of images? —The first Commandment does not forbid the making of images, but the making of idols; that is, it forbids us to make images to be adored or honoured as gods.

Images, e.g:

i. Statues of Our Lord, or the Saints.
ii. Pictures of some truth, or event.
The Resurrection of Our Lord.
The martyrdom of S. Lawrence: Augt. 10.

Making of images:

i. Lawful, e.g:
Images of angels in the Tabernacle: *Ex. xxv. 18.*
Brazen serpent in the desert: *Num. xxi. 8.*
Walls of the Temple adorned: *3 Kgs. vi. 29.*
ii. The Iconoclasts, 8th c., destroyed them as unlawful and idolatrous.
Condemned at the Council of Nicæa, A.D. 787.
iii. In use:
a. Seldom during the first ages:
Lest pagans should misunderstand or profane them. Yet,
b. Even from the apostolic times:
Pictures in the Catacombs.
Referred to in the writings of the Fathers.

iv. Motives:

a. Sometimes by God's favour, the means of signal blessings.

S. Stephen, the Younger: Nov. 28. *A. 415.*

b. They teach or recall holy truths and examples.

Conversion of King Bogoris. *A. 181.*

c. They excite and fix attention and devotion.

d. Blessed by the Church, they are a sort of Sacramental (II. 136).

e. They are the "Catechism of the ignorant."

Making of idols:

i. Making of statues, etc., to be adored and honoured as Gods.

ii. Unlawful and sinful, for we may not contribute to such a crime.

Diocletian and the sculptors. *A. 416.*

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182. Does the first Commandment forbid dealing with the devil and superstitious practices?—The first Commandment forbids all dealing with the devil and superstitious practices, such as consulting spiritualists and fortune-tellers, and trusting to charms, omens, dreams, and such like fooleries.

I. Dealing with the devil:

i. Having recourse to the evil one, to obtain what God thinks fit to withhold, e.g:

a. To know things hidden or lost.

b. To learn the future.

c. To procure some good for ourselves or others.

d. To cause evil to enemies.

e. To obtain power to do wonders.

Pharao's Magicians: *Ex. vii.*

Ozochias, consulting Beelzebub: *4 Kgs. i.*

Simon, the Magician. *A. 417.*

The Oracle of Apollo, at Delphi. *A. 418.*

The famous Jugglers of India, etc.

ii. Experience shows that men thus once seduced are practically incurable.

The Devils:

i. Still retain their angelic nature, and the wonderful powers of spirits.

ii. Have immense observation and experience of men and nature's laws.

iii. Thus able sometimes to know things hidden from man: and

iv. May easily deceive the unwary.

v. If permitted, exercise great power in the material world.

Turning rods into serpents, water into blood: *Ex. vii.*

Destroying Job's cattle, and smiting him with ulcers: *Job i., ii.*

Rushing a herd of swine into the sea: *Mth viii. 32.*

vi. Their will to do evil is as great as their power.

"Going about, seeking whom he may devour." *1 Pet. v. 8.*

vii. Yet can do no harm, except as permitted by God.

Unable to hurt Sarah's eighth husband: *Tob. vi. 16.*

Injured Job, only to the extent of God's permission: *Job ii. 6.*

Required permission before entering the swine: *Mth. viii. 31.*

viii. Sometimes employed to execute the judgments of God.

"There are spirits that are created for vengeance." *Ecclus. xxxix. 33.*

ix. Our sins the true cause of their power over us, especially:

a. Lust:

"They who give themselves to their lust, over them the devil hath power." *Tob. vi. 17.*

b. Pride:

"He is king over all the children of pride." *Job xli. 25.*

x. Hence:

a. To avoid sin is the first means to prevent the devil harming us.

"If God be for us, who is against us?" *Rom. viii. 31.*

b. Fear not the devil, but have confidence in God.

"He that dwelleth in the aid of the Most High shall abide under the protection of God." *Ps. xc. 1.*

c. Charms, etc., used against us are harmless, if we are faithful to God.

d. Should evil arrive, never use counter-enchantments.

e. In all afflictions, turn to God by penance and prayer.

Ways of dealing with the devil:

i. *Direct:* making a compact on certain conditions.

The devil's picture. *A. 145.*

ii. *Indirect:*

a. Dealing with those that have such compact, e.g.: Witches, magicians, etc.

b. Using means inadequate to produce the end in view, with suspicions as to their origin.

Guilt:

i. Man is redeemed by the Precious Blood, and the friend of God.

ii. A crime for him to have recourse to spirits in rebellion against Him.

iii. Mortal sin, of its nature.

"The Lord abhorreth all these things." *Deut. xviii. 12.*

"A man or woman in whom there is a divining spirit, dying let them die." *Lev. xx. 27.*

"Wherefore, thou shalt surely die." *4 Kgs. i. 4.*

iv. Venial sin, sometimes.

If done in ignorance or simplicity.

Possession:

i. The devils sometimes take possession of human beings, even the good.

Sarah, daughter of Raguel: *Tob. xii. 14.*

The woman possessed 18 years: *Lke. xiii. 16.*

ii. Often causing them to do extraordinary things, e.g:

Fly through the air.

Speak unknown languages.

Testimony of S. Paulinus. *A. 419.*

iii. Less common now than before the time of Christ.

Through His complete victory over Satan.

iv. Exorcisms of the Church to resist and expel them.

a. Ordinary: as in Baptism, blessing of holy water.

b. Extraordinary: in cases of bodily possession.

v. Exorcist, third of the minor orders.

Our Lord exorcised: *Mth. viii. 32; xii. 22.*

S. Paul likewise: *Acts xvi. 18; xix. 12.*

vi. The exorcist himself sometimes becomes possessed!

Examples known amongst the Saints.

II. Superstitious practices:

i. Practices having no natural or supernatural connection with the end in view, e.g:

Fixing a horse-shoe on the door, to bring luck.

ii. Even religious things may be made subject to superstition, e.g:

To expect blessings from a mass, *because* said by a special priest.

To trust to prayers, *because* said at a certain hour.

Which becomes a profanation of holy things.

iii. God provides for our wants in two ways:

a. By *natural* means, e.g:

Food for supporting life.

Medicine for restoring health.

b. By *supernatural* means, e.g:

Prayer, fasting, sacraments, etc.

c. These are sufficient for us, without recurring to superstition!

iv. There are various kinds of superstitious practices, viz.:

III. Consulting spiritualists:

i. Necromancy, holding communications with the dead.

ii. A crime before God:

"Let there not be found among you . . . anyone that consulteth pythonic spirits." *Deut. xviii. 11.*

"The Lord abhorreth all these things." *Deut. xviii. 12.*

"Dying let them die, they shall stone them." *Lev. xx. 27.*

iii. Common nowadays in England and America.

a. Séances and wonders (spirit-rapping, table-turning).

b. Often for the sake of gain only.

Are such things worthy of God? Can they come from Him?

iv. Physical evils oftentimes follow these practices, e.g:

Headaches, sickness, insanity.

v. The devils often pretend to be the souls of the dead: *Sum. i. 117, 4.*

a. Answering the caller of the spirits, to strengthen him in his errors.

b. Sometimes leading to folly and suicide.

vi. Yet the souls of the dead *may* appear, with God's permission, e.g:

The prophet Samuel to the witch of Endor: *1 Kgs. xxviii.*

Jeremias and Onias to Judas Macchabæus: *2 Mch. xv. 12.*

Moses and Elias on Thabor: *Mth. xvii. 3.*

S. Peter of Alcantara, Oct. 19, to S. Teresa, Oct. 15.

vii. Ghost-stories, however, not to be believed without reliable evidence, because usually the result of deception, imagination, remorse, etc.

The traveller in Scotland. *A. 420.*

Dr. Bayle and the death's head. *A. 421.*

viii. Second Sight:

a. Faculty of seeing otherwise invisible objects, without using means for that end.

b. There appear to be authentic examples of this:

Captain Ridd and his brother. *A. 422.*

A boy at College. *A. 423.*

IV. Fortune-tellers: (gipsies)

i. Who pretend to tell you whatever you may wish to know, e.g:

By cutting cards.

By reading the hand (chiromancy, or palmistry).

ii. Also sinful before God, implying some compact with the devil.

"Let there not be found among you anyone that consulteth fortune-tellers." *Deut. xviii. 11.*

iii. "Only for amusement," say some: but,

a. It is forbidden, therefore sinful amusement.

b. It encourages a trade that is sinful.

c. It gives example to others to do likewise.

d. It sometimes ends in earnest belief.

Victim of a fortune-teller. *A. 424.*

V. Trusting to charms:

i. Charms are things done, used, or worn to produce effects which cannot naturally arise from them, e.g:

To put a horse-shoe on the door, for luck.

To wear a flat stone with a hole in it, against sickness.

S. Bernard's headache. *A. 425.*

ii. But pious objects, blessed by the Church, may be used with confidence, e.g:

Blessed medals, scapulars, holy water, etc.

iii. Spells are words or sentences used as charms, e.g:

Papers with unknown words or figures on them.

The Persian Abracadabra. *A. 426.*

Verses of Scripture written in a particular way.

VI. Omens:

i. Trifling occurrences taken as signs of future good or evil, e.g:

The flight of birds.

Appearance of the entrails of a victim in sacrifice.

ii. Relic of paganism, common among the ancient Greeks and Romans.

Even state affairs of importance were regulated by observation of omens.

iii. Even yet not uncommon:

a. Lucky omens, e.g:

To see a magpie on your right.

To hear the cuckoo.

The superstitious widow. *A. 427.*

b. Unlucky omens, e.g:

To spill the salt at dinner.

To sit thirteen at table.

To hear the owl.

To marry in May.

To begin undertakings on a Friday.

Louis XIII. of France. *A. 428.*

iv. Practice forbidden and sinful.

"Let there be no one that observeth omens."

Deut. xviii. 10.

v. Yet the Saints have sometimes given early presentiments of their future, e.g:

S. Bernardine of Siena: May 20.

S. Gregory VII.: May 25.

S. Jane Frances: Augt. 21.

S. Rose of Lima: Augt. 30.

S. Charles Boromeo: Nov. 4.

vi. Inconsistency of superstitious people! They consider it, e.g:

Unlucky to marry in May, and yet will marry at the Register Office.

Unlucky to begin a work on Friday, yet will get drunk on Friday!

vii. Sin alone should be feared as unlucky.

"To them that love God, all things work together unto good." *Rom. viii. 28.*

"If God be for us, who is against us." *Rom. viii. 31.*

VII. Dreams:

i. Dreams as forebodings of the future (oneiromancy).

ii. Also sinful, and common among the pagans.

"You shall not divine, nor observe dreams." *Lev. xix. 26.*

"Let there not be found among you anyone that observeth dreams." *Deut. xviii. 10.*

iii. Dreams may arise:

a. From merely physical causes, e.g:

Ill-health, food, indigestion, fear, strong emotions, etc.

"Dreams follow many cares." *Eccles. v. 2.*

b. From the devil, or our passions.

King Manasses: *2 Par. xxxiii. 6.*

iv. Dreams, however, *may* come from God, e.g:

Jacob and the ladder: *Gen. xxviii. 12.*

Joseph and the sheaves: *Gen. xxxvii. 7.*

Nabuchodonosor and the statue: *Dan. ii. 31.*

S. Joseph and the flight to Egypt: *Mth. ii. 13.*

Innocent III. for the approval of the Dominican Order: Augt. 4.

Sixtus III. for the appointment of S. Peter Chrysologus: Dec. 4.

v. Such dreams, to public men, for public good, on important matters.

vi. But ordinary dreams do not come from God, as manifesting His will.

a. To believe in them is superstition more or less sinful.

b. They have no weight or authority.

"Dreams have deceived many, and they have failed that put their trust in them." *Ecclus. xxxiv. 7.*

VIII. Such like fooleries, or vain things, e.g:

i. *Astrology:* study of the stars to learn the future.

The fools' tax at Alexandria. *A. 429.*

ii. *Onomancy:* divination by the letters of a name.

iii. *Drawing lots* to know the future:

a. Forbidden and sinful.

b. To draw lots, merely to decide among equals, is not sinful.

"The lot suppresseth contentions and determineth even between the mighty." *Prov. xviii. 18.*

The emissary-goat: *Lev. xvi. 8.*

c. To draw lots to decide a dignity, lawful under divine inspiration.

Saul chosen king by lot: *1 Kgs. x. 21.*

S. Matthias, chosen in place of Judas: *Acts i. 26.*

iv. Others also, less common, but sometimes practised.

183. Are all sins of sacrilege and simony also forbidden by the first Commandment?—All sins of sacrilege and simony are also forbidden by the first Commandment.

I. Sacrilege: *Spelman.*

i. Violation or irreverent treatment of what is consecrated to God. Of three kinds:

ii. *Personal:* violation of a person consecrated by Holy Orders, or vow.

"Touch ye not My anointed, and do no evil to My prophets." *Ps. civ. 15.*

"Fear the Lord and reverence His priests." *Ecclus. vii. 13.*

a. Malicious striking or bodily injury to a religious.

Jeroboam laying hands on the prophet: *3 Kgs. xiii. 4.*

b. Impure action by or against a religious.

iii. *Local:* Violation of a consecrated place: (Church, Cemetery).

"Reverence My Sanctuary." *Lev. xix. 30.*

"If any man violate the Temple of God, him shall God destroy." *1 Cor. iii. 17*

a. Pollution by bloodshed, external impurity, burial of excommunicates.

King Antiochus filling the Temple with riot: *2 Mach. ix. 2.*

b. Desecration: by serious injury, theft, profaning graves.

Nabuchodonosor stealing vessels from the Temple: *4 Kgs. xxiv. 13.*

c. Profanation: by civil business, scenic performances.

The money-changers in the Temple: *Jn. ii. 16.*

iv. *Real:* violation of a consecrated thing: (Chalice, relics).

"They shall not touch the vessels of the Sanctuary." *Num. iv. 15.*

a. Exercising a holy office without ordination.

Saul offering sacrifice: *1 Kgs. xiii. 9.*

b. Administering or receiving the sacraments unworthily.

Judas, at the last supper: *Mth. xxvi.*

c. Disrespect to images, relics, the Scriptures.

The Philistines carrying off the ark: *1 Kgs. v. 2.*

d. Using sacred vessels, holy oils, etc., for profane purposes:

Baltazzar and the vessels of the temple: *Dan. v.*

e. Seizure, or alienation, of ecclesiastical goods.

William the Conqueror destroying Churches.

Henry VIII. ruining the Monasteries.

Guilt of Sacrilege:

i. Arising from the fact of consecration to God, who is jealous of His honour.

a. Mortal sin, of its nature.

b. Venial sin, by imperfection of the act, smallness of matter, etc.

ii. Sacrilege, more than anything, hardness of heart.

The apostate Luther. *A. 430.*

The chief robber. *A. 431.*

Gœthe's confession. *A. 432.*

Punishment of Sacrilege:

i. Even here on earth, more terrible than for any other sin, e.g:

ii. *Personal:*

Jeroboam seizing the Prophet, his arm withers: *3 Kgs. xiii. 4.*

Mary, murmuring against Moses, covered with leprosy: *Numb. xii. 10.*

iii. *Local:*

Heliodorus, robbing the Temple, struck to the ground: *2 Mach. iii. 25.*

Antiochus, defiling the Temple, a prey to fearful disease: *2 Mach. ix. 5.*

Menelaus, stealing from the Temple, had a violent death: *2 Mach. xiii. 8.*

Julian the Apostate rebuilding the Temple: *A. 105.*

Sir Walter Scott at Abbotsford: *A. 433.*

A soldier profaning a Church. *A. 434.*

Henry VIII. and donees of Church property, punished by

a. Violent deaths.

b. Unusual diseases and accidents.

c. Great poverty and ruin.

d. Failure of issue and extinction of families.

The curse of Cowdray. *A. 435.*

iv. *Real:*

Achan, for theft of holy things stoned to death: *Jos. vii. 26.*

The Philistines and the plague of mice: *1 Kgs. v. 6.*

The Bethsamites slain for sacrilegious curiosity: *1 Kgs. vi. 19.*

Oza struck dead for touching the Ark: *2 Kgs. vi. 7.*

Baltazzar slain for profaning sacred vessels: *Dan. v.*

S. Paul declares untimely death the punishment of bad communions: *1 Cor. xi. 30.*

The Emperor Leo and the crown. *A. 436.*

The soldier and the statue. *A. 437.*

Profanation and punishment. *A. 438.*

Sacrilege avenged. *A. 439.*

Lessons:

i. Reverence and obedience to the Anointed of God.

ii. Reverence for all persons consecrated to God.

iii. Respect and becoming conduct in Church, the House of God.

iv. Care to receive the Sacraments worthily.

v. Respect for ceremonies and services of the Church.

II. Simony:

i. Buying or selling spiritual things for temporal price or reward, e.g:

Bishops ordaining for money.

Selling a Chalice at a higher price, *because* consecrated.

ii. Named from Simon Magus: *Acts viii. 18.*

iii. Hateful to God and punished as sacrilege.

Simon Magus, attempting to fly. *A. 417.*

iv. Temporal offerings, *on the occasion* of spiritual favours, lawful, e.g:

Honoraria for Masses.

Offerings at a Baptism, or Marriage.

A means of fulfilling the fifth Commandment of the Church (II. 126).

184. Is it forbidden to give divine honour and worship to the Angels and Saints?—It is forbidden to give divine honour or worship to the Angels and Saints, for this belongs to God alone.

Divine honour:

i. Two kinds of worship or honour, viz.:

a. Supreme: given to God only, *latria.*

b. Inferior:

1. Given to the Angels and Saints, *dulia*.
2. Given to the Bl. Virgin only, *hyperdulia*.

ii. Supreme honour belongs only to God, because

a. He alone is the Supreme Being.

b. To Him is due the noblest man can give.

Forbidden to Angels and Saints:

i. To them is due inferior worship only (next Q).

ii. To offer supreme worship to creatures would be idolatry: hence

a. We beg pardon for sin from God only, never from the Saints.

b. We ask grace from God only, never from the Saints.

c. We offer sacrifice to God only, never to the Saints.

iii. This difference of honour exemplified by what passes on earth.

Respect shown to the Sovereign, to Ministers, Judges and private persons.

iv. S. John Damascen, in particular, upholds and explains this teaching: **May 6.**

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185. What kind of honour or worship should we pay to the Angels and Saints?—We should pay to the Angels and Saints an inferior honour or worship, for this is due to them as the servants and special friends of God.

"Render to all men their dues . . . honour to whom honour." *Rom. xiii. 7.*

Angels and Saints: (p. 331)

i. Angels, pure spirits, created in the beginning.

ii. Saints, souls of the just dying in grace.

Inferior honour:

i. *Dulia*, to the Saints and Angels.

ii. *Hyperdulia*, to the Blessed Virgin, "Queen of Saints and Angels."

Servants:

i. They have loved and served Him.

ii. Angels are also His messengers, e.g: sent

To stay Abraham's hand: *Gen. xxii. 11.*

To guide the young Tobias: *Tob. v.*

To reassure S. Joseph: *Mth. i. 20.*

To announce the Incarnation: *Lke. i. 26.*

To release S. Peter from prison: *Acts xii. 11.*

Friends:

i. The Angels are God's friends from the time of their trial.

ii. The Saints are now God's friends in Heaven.

"I will not now call you servants, but friends." *Jn. xv. 15.*

iii. In honouring them, we honour God who made them what they are.

Worship of Angels and Saints is:

i. *Most ancient:*

a. Abram prostrated himself before three angels: *Gen. xviii. 2.*

b. Balaam worshipped an angel: *Numb. xxii. 31.*

c. S. John before the angel sent to instruct him: *Apoc. xxii. 8.*

d. Seen in the Catacombs: "pray for us," etc.

e. Found in the early Liturgies.

f. Testimonies of the early writers, as admitted by Protestants.

Pecunia fracta of the Anglo-Saxons. *A. 440.*

ii. *Most lawful:*

a. It is not forbidden by the first Commandment.

b. It is not opposed to the honour due to the One Mediator (p. 333).

c. Give honour to those whom God honours.

d. The Saints are mere intercessors, who plead, but do not grant.

Eunomius, 4th c., Luther, etc., 16th c., held this worship to be unlawful.

iii. *Most useful:*

a. The Saints are acquainted with our prayers and wants, in God.

b. They are powerful with God, and pray for us in return.

The friends of Job: *Job. xlii. 8.*

S. Rosalia of Palermo. *A. 368.*

c. This worship urges us to imitate the Saints.

iv. *Most consoling:*

a. It increases the glory of God, strengthening the hopes of man.

b. It unites the Church Militant and the Church Triumphant.

c. It is most natural to the human heart.

How must we honour them?

i. By imitating their virtues according to our circumstances.

S. Wenceslaus in the snow. *A. 441.*

ii. By celebrating their festivals.

iii. By reading and making known their lives.

iv. By joining confraternities under their invocation.

v. By visiting their shrines.

vi. By adorning their altars with flowers and candles.

vii. By raising churches, or altars, to their honour.

Whom must we honour especially?

i. The Bl. Virgin, Queen of angels and of men (p. 350).

ii. S. Joseph, Patron of the Universal Church (p. 100).

iii. Our Guardian Angels, to whom we owe:

a. Reverence, for their presence.

b. Love, for their devotion to us.

c. Confidence in their power.

iv. The Patron Saints whose names we bear.

Care in the choice of names for Baptism and Confirmation!

v. Special Saints, under special circumstances.

Owing to some fact, or characteristic in their lives, e.g: against

Fever: S. Antoninus, May 10: S. Lidwina, Apl. 14.

Pestilence: S. Rock, Aug. 16: S. Charles, Nov. 4.

Headache: S. Catherine, Apl. 30: S. Bernard. *A.425.*

Paralysis: S. Frederick, Jly. 18.

Revolution: S. Christopher, Jly. 25.

Slander: S. Nicholas, Dec. 6.

Fire: S. Antony, Jan. 17: S. Agatha, Feb. 5.

Loss: S. Antony of Padua, June 13.

vi. Saints usually acknowledged as Patrons, e.g:

Animals: S. Antony, Jan. 17: protector of.

Artillerymen: S. Barbara, Dec. 4.

Catechists: S. Cyril of Jerusalem, Mch. 18.

Children: S. Nicholas, Dec. 6.

Communion, 1st: Blessed Imelda.

Converts: S. Paul, Jan. 25.

Dumb: S. Bernard, Augt. 20.

Gardeners: S. Serenus, Feb. 23: S. Fiaker, Aug. 30.

Goldsmiths: S. Dunstan, May 19.

Happy Death: S. Joseph, Mrch. 19.

Labourers: S. Joseph: S. Isidore, May 10.

Last Sacraments: S. Barbara, Dec. 4. To obtain.

Mariners: S. Telius.

Married:	S. Frances, Mch. 9: S. Jane, Augt. 21.
Musicians:	S. Cecily, Nov. 22.
Painters:	S. Methodius, Jly. 5: S. Luke, Oct. 18.
Physicians:	SS. Cosmas and Damian, Spt. 27.
Printers:	S. John before the Latin Gate, May 6.
Purity:	S. Thomas, Mch. 7: S. Aloysius, June 21.
Servants:	S. Zita, Apl. 27.
Shepherds:	S. Isidore, May 10: S. Wendelin.
Soldiers:	S. Sebastian, Jan. 20: S. George, Apl. 23.
Students:	S. Aloysius, June 21.
Teachers:	S. Joseph Calasanctius, Augt. 27.
Virgins:	S. Agnes, Jan. 21: S. Rose, Augt. 30.
War:	S. Barbara, Dec. 4.
Widows:	S. Paula, Jan. 26: S. Monica, May 4.

186. What honour should we give to relics, crucifixes, and holy pictures?—We should give to relics, crucifixes, and holy pictures a relative honour, as they relate to Christ and His Saints, and are memorials of them.

Relics:

i. Bodies, or parts of bodies of the Saints (relics in the strict sense).

ii. Things belonging to the Saints, e.g:

Books, rosaries, clothes, etc.

Rod of Aaron: *Numb. xvii.*

Mantle of Elias: *4 Kgs. ii.*

Bones of Eliseus: *4 Kgs. xiii. 21.*

iii. Objects that have touched the bodies of Saints.

Handkerchiefs, etc., taken from S. Paul: *Acts xix. 12.*

iv. Implements of torture of the martyrs, e.g:

The Crown of Thorns.

S. Peter's Chains.

The Gridiron of S. Lawrence.

Crucifixes: representations in wood, etc., of Our Lord's death.

S. Stephen and the Emperor. *A. 442.*

Holy pictures:

i. Prints or paintings representing Christian truths, the Saints, etc.

The Stations of the Cross.

The Nativity, or Ascension of Our Lord.

The Assumption of Our Lady.

The death of S. Stephen, etc.

ii. Truly "Books of the ignorant."

Conversion of King Bogoris. *A. 181.*

Relative honour:

i. Not for their own sakes, or for any intrinsic value.

ii. But as relating to those we venerate absolutely.

Memorials: recalling to mind the Saints and their virtues.

Honour paid to relics, etc., is lawful: for,

i. Whatever is holy deserves veneration, e.g:

A Church, the Bible, a Priest.

ii. Now the bodies of the Saints were once the temples of the Holy Ghost.

iii. And one day they will share the glory of their souls.

iv. Pious affections are aroused by the honour thus paid.

S. Elisabeth at Eisenach. *A. 443.*

v. Universal instinct and practice to honour memorials of the great.

The possessions of famous men highly prized.

A child treasures a lock of its mother's hair.

vi. The Church sanctions such honour being given.

She requires relics of Saints on all altars where Mass is said.

vii. God Himself has approved it by many miracles, e.g:
The body laid in the prophet's tomb: *4 Kgs. xiii. 21.*
The woman touching Our Lord's garment: *Mth.ix.21.*
The very shadow of S. Peter healed: *Acts v. 15.*
The linen cloths from S. Paul's body: *Acts xix. 12.*
Bassus of Hippo. *A. 444.*
S. Genevieve's relics. *A. 445.*
The "Canterbury and Durham waters." *A. 446.*

How must we honour relics, etc.?

i. By burning lamps or candles before them.
As King Alfred did in 9th c.

ii. By making shrines and reliquaries for them.
Anglo-Saxon skill in this admired throughout Europe.

iii. By carrying them in solemn procession:
Henry III. carried the relics of S. Edward in Westminster.
Edward I., the relics of S. William, at York.

iv. By making pilgrimages to their shrines, e.g:
To the tombs of the Apostles, in Rome.
To the shrine of S. Thomas of Canterbury.

v. By making votive offerings, in supplication, or thanksgiving, e.g:
Swords, hearts, boats, etc., of gold and silver.

vi. By right of sanctuary, e.g:
The Frithstool privilege at York, Hexham. *A. 447.*
The "Martyr's Peace," Tynemouth. *A. 448.*

Iconoclasts, 8th c., destroyed relics and images, as idolatrous.
A terrible punishment. *A. 449.*

187. Do we pray to relics or images?—We do not pray to relics or images, for they can neither see, nor hear, nor help us.

Prayer to relics, etc.:

i. The Church is the guardian of truth, and

a. Forbids absolute honour to be paid to relics, but,

b. Encourages the Faithful to show relative worship.

ii. Even genuine relics may not be exposed to public veneration, unless duly authenticated.

Neither see, nor hear:

i. Inanimate creatures without faculty or sense.

ii. In this respect like the idols of nations.

"Who have eyes and see not, and ears and hear not." *Jer. v. 21.*

iii. Incapable therefore of rendering any help or assistance.

Social Advantages of the First Commandment. *Gme. ii. 626.*

i. To this Commandment we owe our superiority over pagan nations: it is not a matter of indifference to society

a. Whether we adore the true God, forbidding even the thought of evil;

b. Or false Gods authorizing every evil.

ii. The observance of this Commandment delivers us from such idolatries as those of the French Revolution.

It is not a matter of indifference to society whether we give our love to the true God, or to our evil passions.

iii. Take away this Commandment (love of God), and love of self alone remains.

a. Exclusive love of self is hatred of others.

b. Hatred leads to jealousy, murder, etc., which soon overthrow society!

iv. Take away this Commandment, and man is degraded, regarding riches and pleasure as the sole objects of affection.

This indulgence of selfish passions must soon disturb society, as all history shows.

v. Take away this Commandment, and men, failing by these pleasures to satisfy their hearts, are driven to suicide; not a matter of indifference to society!

vi. Take away this Commandment, and the spirit of self-sacrifice is destroyed, by which human nature is ennobled, and on which society thrives and prospers.

Thus this Commandment is an immense benefit to man, and a necessity to society!

THE SECOND COMMANDMENT.

Carr lxxii.—C.C.T. iii.—Gbs. i. 324.—Pwr. ii. 327.—Gme. ii. 629.—Devt. ii. 1.—Guill. ii. 164.—Wlmrs. 245.

i. If we firmly believe God to be the infinite Being, we must respect His holy Name.

ii. Thus this second Commandment is the natural sequel of the first.

iii. The use of God's name is most common in daily life. Hence the need of knowing clearly the details of this Commandment.

188. What is the second Commandment?—The second Commandment is "Thou shalt not take the name of the Lord thy God in vain." *Ex. xx. 7.*

Second Commandment:

i. The only one having a threat attached to it, viz.:

"The Lord will not hold him guiltless that shall take the name of the Lord his God in vain." *Ex. xx. 7.*

ii. Which shows

a. God to be jealous of the honour of His Name.

b. The grievousness of the sin of disrespect to that Name.

c. The mercy of God deterring us, by this menace, from incurring His wrath.

d. The proclivity of men to this sin, wherefore the threat.

e. The severe account to be rendered on this score.

Every idle word even must be accounted for: *Mth. xii. 36.*

Name:

i. The very word "God."

ii. Every other name of God, e.g:

Lord, Jesus Christ, Trinity, Providence, etc.

"O Lord, how admirable is Thy Name." *Ps. viii. 1.*

"Holy and terrible is His Name." *Ps. cx. 9.*

"My Name is great among the Gentiles." *Mal. i. 11.*

Reverence of S. Francis of Assisi. *A. 450.*

Fear of S. Thais, the Penitent: Oct. 8. *A. 451.*

Respect shown by Newton. *A. 452.*

In vain:

i. Without just cause, e.g:

God's honour; our own or our neighbour's good.

ii. Without respect, e.g:

a. Through mere habit, impatience, or as an exclamation.

"Profane not My holy Name." *Lev. xxii. 32.*

"Let not the naming of God be usual in thy mouth." *Ecclus. xxiii. 10.*

b. Infidels are now spelling the name of God with a small g!

A sudden punishment. *A. 453.*

Guilt:

i. Mortal sin, if with deliberate irreverence and contempt.

ii. Venial sin, if in mere ordinary use.

189. What are we commanded by the second Commandment?—By the second Commandment we are commanded to speak with reverence of God and all holy persons and things, and to keep our lawful oaths and vows.

I. To speak with reverence of God, and His Perfections.

i. No need to show this, remembering who God is and what we are!

ii. God is willing we should invoke His name, but with love and respect.

a. Confessing Him and His gospel before men.

b. Instructing the ignorant in the knowledge of God.

c. Exhorting others to praise and bless His name."

"Hallowed be Thy name."

"Blessed be God: blessed be His holy name."

d. Not murmuring against God in bad weather, sickness, etc.

"Blessed be the name of the Lord," said Job in his trials: *i. 21*.

II. To speak with reverence of holy persons:

i. The Saints and Angels in Heaven.

ii. The Pope, Vicar of Christ on earth.

Receiving his words without criticism.

iii. The Bishops and Priests, as ministers of God.

The Duc de Vendome and his chaplain. *A. 454.*

The Priest and his Angel guardian. *A. 455.*

The Priest before the Angel. *A. 456.*

Our Catholic forefathers. *A. 457.*

iv. Nuns, as the spouses of Christ.

a. Defending them against attacks and accusations.

b. Upholding their honour and state of life.

Even Protestants admit their excellence, and patronize their schools.

v. Disrespect to holy persons is disrespect to God.
"He that despiseth you despiseth Me." *Lke. x. 16.*
Children mocking Eliseus: *4 Kgs. ii. 24.*

III. To speak with reverence of holy things:

i. The Scriptures, as the word of God:
Not quoting them, except with respect.

ii. The Holy Mass, the most pleasing form of worship of God.

iii. The Sacraments, the inventions of His Love.
The scoffer in the confessional. *A. 458.*

iv. The Services and Ceremonies of the Church.
Reverence, without human respect.

v. Statues, sign of the Cross, etc.
The Christian password. *A. 160.*

IV. To keep lawful oaths:

i. An oath is calling God to witness the truth of what we say. Same as to swear.

ii. Taken in the name of God, by His Saints, Heaven, the Cross, etc.
"Thou shalt swear by His Name." *Deut. vi. 13.*

iii. Origin: instituted when vice overspread the earth.
a. As a remedy to human frailty.
b. As a necessary means of proving the truth.

iv. Kinds of oath:
a. Affirmatory: swearing to a fact, past or present.
"Behold, before God, I lie not." *Gal. i. 20.*
b. Promissory: swearing to confirm a promise.
David swearing that Solomon should be heir to his kingdom: *3. Kgs. i. 30.*
A prince swears to rule justly.
A witness, to speak the truth.

c. Imprecatory: calling God to punish us if we speak false, or fail to keep our promise.

d. Simple: made privately.

e. Solemn: in public form, by civil or ecclesiastical law.

v. Lawful, when made under certain conditions:

"Thou shalt swear in truth and in judgment and in justice." *Jer. iv. 2.*

a. Truth: declaring what we believe to be, or intend to do.

b. Judgment: with reflection, discretion, good cause. Hence not tendered to children: decree of Pope Cornelius, A.D. 252.

c. Justice: the thing sworn to, and our intention must be honest.

vi. Under proper conditions, an oath is praiseworthy.

"They shall be praised that swear by Him." *Ps. lxii. 12.*

vii. God Himself has sworn.

"By my own self have I sworn, saith the Lord." *Gen. xxii. 16.*

"Remember Thy servants, to whom Thou sworest." *Ex. xxxii. 13.*

"The Lord hath sworn, and He will not repent." *Ps. cix. 4.*

viii. S. Paul likewise: "God is my witness." *Rom. i. 9.*

ix. To tell a lie to man is dishonourable, unjust. How much more so to break an oath!

x. Hence we must religiously keep our lawful oaths. Regulus and the oath. *A. 459.*

xi. Promissory oaths may sometimes cease to bind, e.g: Through dispensation, notable change of circumstances, etc.

V. To keep lawful vows:

i. A vow is a promise to God, binding one's self to do some good.

ii. Kinds of vow:

a. Real: when a *thing* is vowed to God (binding heirs also), e.g:

To give an alms: a chalice to a Church.

b. Personal: when one binds *himself* to some act, e.g:

Fasting, chastity, obedience, etc.

The Christian Brother. *A. 460.*

c. Solemn: made in Religion and accepted by the Church as perpetual.

The vows taken in Holy Orders.

d. Simple: when either of the conditions is wanting that make it solemn.

iii. Conditions for vows:

a. It must be a true promise: not a wish, or even a resolution.

b. Deliberation: such as is necessary for mortal sin, e.g:

Knowledge, liberty, without enthusiasm.

c. Made to God: an act of *latria*, supreme honour.

d. The thing vowed must be

1. Good: more perfect than what we are doing.

2. Possible; morally.

iv. Examples of vows:

S. Alphonsus: never to lose a moment of time!

S. Jane de Chantal: always to do the more perfect thing: Augt. 21.

S. Teresa: the same fearful vow! Oct. 15.

v. Under proper conditions, a vow is lawful and must be kept.

If a promise to man be binding, how much more a vow to God!

"If thou hast vowed anything to God, defer not to pay it." *Eccles. v. 3.*

"Whatsoever thou hast vowed, pay it." *Eccles v. 3.*

"The Lord thy God will require it." *Deut. xxiii. 21.*

vi. Guilt of neglect: mortal or venial, as it is of greater or less moment.

Death of Ananias and Saphira: *Acts v.*

The chicken petrified. *A. 461.*

vii. Hence, prudence and advice required before making a vow.

S. Francis of Sales and the Rosary. *A. 462.*

viii. *Dispensation*, or *commutation* of vows may, for good reasons, be granted by lawful authority.

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190. What does the second Commandment forbid?—The second Commandment forbids all false, rash, unjust, and unnecessary oaths; as also blaspheming, cursing, and profane words.

I. False oaths:

i. Oaths wanting in truthfulness and sincerity.

ii. Swearing to what we know to be untrue, or do not intend to do.

S. Peter's denial: *Mth. xxvi. 72.*

iii. Also called perjury.

iv. Perjury is a most grievous sin.

a. Abusing the Divine Majesty of God.

By calling Him to witness a lie, however trifling.

b. Injurious to our neighbour, grievously deceiving him.

c. Injurious to the swearer's own soul.

d. Sin excluding from Heaven.

e. Prohibited under the severest threats:

"Because you have done these works, I will cast you away." *Jer. vii. 9, 15.*

"Love not a false oath . . . which I hate, saith the Lord." *Zach. viii. 17.*

v. Punishable by civil law:

a. Formerly with death, now with imprisonment.

b. Roman Law declared it infamous.

c. The Canonical penance was 40 days' fast.

vi. Examples of punishment:

Famine under David, for Saul's perjury: *2 Kgs. xxi. 1.*

Goodwin, Earl of Kent. *A. 463.*

An inhabitant of Schwarstein. *A. 464.*

The dealer struck dead. *A. 465.*

II. Rash oaths:

i. Oaths wanting in judgment, thought, and reflection.

Herod's oath to the daughter of Herodias: *Mth. xiv. 7.*

ii. Swearing without taking sufficient care to ascertain the truth.

Oaths of the Secret Societies. *A. 466.*

iii. Usually venial sin only, unless there be danger of perjury or scandal.

III. Unjust oaths:

i. Oaths wanting in justice.

ii. Swearing to do anything sinful:

The Jews swearing to kill Paul: *Acts xxiii. 12.*

Oaths of the Secret Societies. *A. 466.*

The "Refractory Priests." *A. 467.*

iii. How common among men, especially when angered

iv. Mortal sin, against the sanctity of God who hateth all iniquity.

v. Sinful to make, and sinful to keep.

An oath can never become a bond of iniquity.

vi. Examples:

Herod, beheading the Baptist, because of his oath: *Mth. xiv. 10.*

The two walnut trees. *A. 468.*

A sinful oath. *A. 469.*

IV. Unnecessary oaths:

i. Swearing without just and sufficient cause.

ii. Not usually a grievous sin; yet,

a. Displeasing to God, as wanting in respect to Him.

"Let not thy mouth be accustomed to swearing." *Ecclus. xxiii. 9.*

"Let not the naming of God be usual in thy mouth." *Ecclus. xxiii. 10.*

"Let your speech be yea, yea, no, no." *Mth. v. 37.*

b. Often the source of scandal, especially in parents, masters, etc.

c. May lead to false oaths, or perjury.

d. Condemned by the Word of God (above).

e. Condemned by reason itself.

1. The oath is a remedy against human fallibility.

2. Remedies are useful only in case of need. Medicine without need is injurious.

3. Hence not advantageous to swear without need.

iii. Examples:

Esau swearing to Jacob: *Gen. xxv. 33.*

S. Eligius: Dec. 1. *A. 470.*

Child addicted to swearing. *A. 471.*

iv. Anabaptists and Quakers condemn the use of oaths.

V. Blaspheming:

i. Any thought, word desire, or act insulting God.

ii. *Direct*, e.g:

a. Denying the attributes of God.

b. Attributing imperfections to God.

The Israelites, loathing the manna: *Ps. lxxvii. 19.*

c. Speaking with contempt of God, Our Lord's Passion, etc.

"Vah! thou that destroyest the Temple of God." *Mth. xxvii. 40.*

"Thou hast conquered, Galilean!" said Julian the Apostate.

d. Wishing there were no God to punish sin.

e. Saying God is guilty of injustice, sin, etc.

The Jews calling Our Lord a glutton: *Mth. xi. 19.*

f. Acts insulting to God.

Blasphemy, watch in hand. *A. 472.*

The man and his dagger. *A. 473.*

A man once fired a pistol against God!

g. Giving opprobrious names to God.

"Galilean!" said Julian, of Our Lord, as from Galilee.

"L'infâme!" said Voltaire, of Him.

h. Wishing evil to God.

iii. *Indirect:*

a. Against the Blessed Virgin, the Saints, or Religious as such.

b. Against the Sacraments, the Scriptures, the Church.

As Antichrist will do: *Apoc. xiii. 6.*

Julian, rebuilding the Temple, to falsify Scripture. *A. 105.*

c. Attributing to creatures what belongs to God.

The Jews attributing Our Lord's miracles to Satan: *Lke. xi. 15.*

iv. Blasphemy is the language of hell. *A. 474.*

v. Guilt of blasphemy:

a. Mortal sin, in itself, or when it is a habit unregretted.

"He that blasphemeth, dying let him die." *Lev. xxiv. 16.*

b. Venial sin, if without full advertence, or without scandal.

La Salette. *A. 475.*

vi. Punishments of blasphemy:

Salumith's son, stoned to death: *Lev. xxiv. 23.*

Sennacherib, slain by his sons: *4 Kgs. xix. 16, 37.*

Nicanor's tongue cut out: *2 Mach. xv. 32, 33.*

The blasphemer struck blind: *A. 476.*

The buried Crucifix: *A. 477.*

The blasphemer struck dead: *A. 478.*

Death of Arius: *A. 95.*

Death of Nestorius: *A. 479.*

Death of Voltaire: *A. 480.*

The blasphemer at the tavern: *A. 481.*

The scoffer of religion: *A. 482.*

Fate of a blasphemer: *A. 439.*

vii. Reparation for blasphemy.

To say the Litany of the Holy Name.

To say the Divine Praises.

VI. Cursing:

i. Praying for evil on ourselves or any of God's creatures.

ii. Sin of a diabolical nature, because

a. Directly opposed to the love which Christ requires of His followers.

The curser hates his neighbour.

"Whosoever hates his brother is a murderer." *1 Jn. iii. 15.*

"Bless them that curse you." *Lke. vi. 28.*

b. Opposed to the object of the Incarnation—man's salvation.

The curser prays for the damnation of souls.

c. Usually gives bad example:

Especially in the case of parents, masters, etc.

d. Perversion of the use for which the tongue was given.

"By it we bless God, and by it we curse men!" *Jas. iii. 9.*

e. He shows ingratitude to God, who curses his cattle, tools, etc.

No wonder if such a man does not prosper.

iii. Cursing is the language of hell. *A. 474.*

iv. Scripture gives four cases, in which the curse is heard of God.

a. The poor cursing the rich who oppress them.

"The prayer of him (the poor) that curseth thee shall be heard." *Ecclus. iv. 5.*

b. Widows and orphans cursing their oppressors.

"The widow's tears . . . the Lord will not be delighted with them." *Ecclus. xxxv. 18.*

c. Parents cursing their children.

"The mother's curse rooteth up the foundation." *Ecclus. iii. 11.*

Noah cursing Cham: *Gen. ix. 25.*

A mother's curse. *A. 483.*

d. People cursing themselves:

"He loved cursing, and it shall come unto him." *Ps. cviii. 18*

The Jews, cursing themselves in the wilderness: *Numb. xiv. 3, 29.*

The Jews, at the Crucifixion: "His blood be upon us!" *Mth. xxvii. 25.*

The three cursers. *A. 484.*

v. Guilt of cursing:

a. Mortal sin,

1. When the evil is grievous and adverted to: or
2. The habit is continued.

The curser and the beans. *A. 485.*

b. Venial sin.

1. When the evil is not grievous, or deliberate: or,

2. When the habit is being corrected.

vi. Care to avoid this sin, so hateful to God, yet so common!

VII. Profane words, e.g:

i. Speaking in a light and jocose way of God, or holy things.

ii. Words unbecoming the Faithful: "hell, devil, damnation."

iii. Words of Scripture quoted irreverently.

iv. Guilt: usually venial, but dependent on the amount of irreverence, or scandal.

The news-boy. *A. 486.*

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191. Is it ever lawful to swear or to take an oath?—It is lawful to swear, or to take an oath, only when God's honour, or our own, or our neighbour's good requires it.

Lawful to swear:

"Thou shalt fear the Lord thy God . . . thou shalt swear by His name." *Deut. vi. 13.*

i. The oath testifies our reverence for the majesty of God,

a. As the infallible truth; and,

b. As the avenger of falsehood.

ii. Hence we may, lawfully and without scruple, swear for just reasons, e.g:

I. When God's honour requires it, or the welfare of Religion, e.g:

The Bishop swearing to teach the Catholic Doctrine.

II. When our own good requires it, e.g:

If our life or reputation be at stake.

III. When our neighbour's good requires it:

We may swear to his innocence, when we know it, if he be accused.

The King swears to observe the constitution.

The Judge swears to administer impartial justice.

The witness, to speak the truth.

Social Advantages of the Second Commandment:

i. *Perjury* dissolves society: *Gme. ii. 637.*

a. It puts the life of the accused at the mercy of interested false witnesses.

b. Hence even the pagan Romans recognized the sanctity of the oath.

ii. *Blasphemy:*

a. Draws down the anger of God on the world; and,

b. Gradually saps the foundations of society; for,

1. Society is built on Religion.
2. Religion must rest on the love of God.
3. Love of God is shown by respect to the name of God.

iii. *Cursing* is a social evil:

What must become of the family and the state when their members curse each other!

Thus, this Commandment, forbidding these three evils, is a real benefit to society.

i. If there be no altar, there will be no throne.

ii. If there be no throne, there will be no rein to the passions.

iii. If there be no restraint of evil, there will be no peace, no happiness!

THE THIRD COMMANDMENT.

Carr lxxiv.—C.C.T. iii. iv.—Gbs. i. 340.—Pwr. ii. 377.—Gme. ii. 644.—Devt. ii. 41.—Guill. ii. 206.

i. The first Commandment requires us to give to God the worship of our *thoughts*.

By Faith and Adoration—homage of the heart (fidelity).

ii. The second requires us to give Him the worship of our *language*.

By reverence for His Holy Name—homage of the lips (respect).

iii. The third requires us to give Him the worship of our *actions*.

By sanctification of part of our time—homage of the body (service).

iv. These three Commandments are those of the first table of the Law,

a. Having for direct object the honour and glory of God.

b. Securing this three-fold homage due from inferiors to superiors.

v. Principles underlying the third Commandment:

a. The whole of our time belongs to God.

"Thine is the day, and Thine is the night."
Ps. lxxiii. 16.

He might therefore claim it all for Himself.

b. The voice of nature tells us we must devote *some* time to God.

All nations have observed days for the performance of sacred rites.

c. Our only real work here is the salvation of our souls.

We must then give some time to that, as to exercise, sleep, etc.

d. Man must honour God with his whole being:

Hence he must give Him the service of the body by outward observances.

e. Society also must honour God by befitting worship:

Hence the public observance of time given to God.

f. God, by express command, determines the portion of time He requires for such objects.

Through worldly cares, etc., we might be apt to forget them.

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192. What is the third Commandment?—The third Commandment is "Remember that thou keep holy the Sabbath day." *Ex. xx. 8.*

Remember:

i. Word prefixed to this third Commandment only.

ii. Showing the special importance God attaches to it.

iii. Recalling attention of the Jews to its observance.

a. Dating from the Creation, or at least the Fall.

b. Forgotten probably during the captivity in Egypt.

Keep holy:

i. On Sina, God explained how the Sabbath was to be kept.

ii. In the New Law, the Church declares it (p. 421).

Sabbath day:

i. Hebrew word meaning rest or repose.

ii. The seventh day of the week, Saturday.

"God rested on the seventh day from all His work." *Gen. ii. 2.*

"The Lord blessed the seventh day and sanctified it." *Ex. xx. 11.*

iii. Chosen by God for the above three-fold object.

Observed from the beginning by Adam and the Patriarchs.

iv. Relaxation of the sentence of labour passed on man : *Gen. iii. 17.*

"The Sabbath was made for man." *Mrk. ii. 27.*

A great blessing to the labouring classes!

v. A sign of the Jews being the people of the true God.

"Keep My Sabbath, because it is a sign between Me and you." *Ex. xxxi. 13.*

vi. The observance of such day of rest

a. Would remind the Israelites of their deliverance from Egypt.

"Therefore hath He commanded thee that thou shouldst observe the Sabbath day." *Deut. v. 15.*

b. Would prefigure the rest of Christ in the tomb.

c. Would recall God's rest after the work of creation.

Condemning future heresy of the eternity of matter.

d. Would teach men consideration towards their domestics and their animals.

Allowing them also time for rest.

vii. An example to us :

a. God worked six days in the creation.

We may work the six days of the week : *Ex. xx. 9.*

b. God rested on the seventh day.

So too He commands us to do.

c. The six days' creation figure the labour and toil of life.

d. The seventh day of rest, the eternal repose in Heaven.

viii. The spiritual Sabbath of the Christian consists

a. In the "old man buried with Christ" being renewed unto life.

b. In exercising ourselves in such things as accord with Christian piety.

ix. The celestial Sabbath is the life in which we shall enjoy God for ever.

"Let us hasten to enter into that rest." *Hebr. iv. 11.*

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193. What are we commanded by the third Commandment? — By the third Commandment we are commanded to keep the Sunday holy.

Sunday:

i. Not the Sabbath, seventh day of the week, as in the text of Exodus.

ii. But Sunday, first day of the week, called the Lord's Day: *Apoc. i. 10.*

iii. Change effected by the Apostles, because, on that day,

a. The work of Creation was begun.

b. Our Lord rose from the tomb: *Mth. xxviii. 1.*

c. The Apostles received power to forgive sins: *Jn. xx. 19, 21.*

d. The Holy Ghost came down on them.

e. The Jews were no longer now the people of God. Hence the Sabbath, as a covenant (*Ex. xxxi. 13*), no longer necessary.

f. The Church was solemnly established.

iv. The Bible does not teach the observance of Sunday. The Bible then cannot be a sole rule of faith.

v. Though the particular day was changed, the natural law of observing one in seven remains in force.

Bl. Thomas More's respect for Sunday. *A. 487.*

Profanation of Sunday an injustice. *A. 488.*

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194. How are we to keep the Sunday holy?—We are to keep the Sunday holy by hearing Mass and resting from servile works.

I. By hearing Mass:

i. The highest form of worship the creature can offer to the Creator.

ii. Hence the Church enjoins attendance at Mass on the Lord's Day (II. 97).

iii. The whole Mass:

a. Mortal sin to wilfully omit

1. A notable portion, e.g: up to the Offertory.
2. An essential part, e.g: the Consecration.

b. Venial sin, to miss a small part without cause, e.g: up to the Confiteor.

c. Wilful omission of part of the Mass is

1. Disrespect towards God.
2. Distraction to the Faithful.
3. Perhaps even scandal.

"Cursed be he that doth the work of the Lord deceitfully." *Jer. xlviii. 10.*

iv. Which Mass?

a. As to obligation, any one Mass, complete in itself.

b. As to the spirit of the Church, the parish Mass (Council of Trent).

With prayers, instruction, pastorals, etc.

v. How must we hear Mass?

a. Bodily presence, so as to see and hear, at least in the action of the people.

b. Mental presence, by attention, etc. (p. 300)

Masses badly heard. *A. 489.*

Irreverence at Mass. *A. 111.*

Result of irreverence. *A. 490.*

vi. Obligation of Mass; binding

a. Under pain of mortal sin.

b. All the Faithful, having the use of reason, unless lawfully excused.

The African Martyrs. *A. 491.*

Anysia. *A. 492.*

vii. Reasons excusing from Mass:

a. Physical impossibility, e.g:

Sickness, infirmity, distance, weather, etc.

b. Moral impossibility, e.g:

Convalescence, serious loss, etc.

c. Charity, e.g:

Attendance on the sick, etc.

b. Prudence herein very necessary, lest sloth or indifference creep in.

La Salette. *A. 475.*

Other means of sanctifying the Sunday, as of counsel, e.g:

i. Hearing Instructions:

To gain or revive knowledge of Religion (Faith).

ii. Evening Service:

Making the day really a day of prayer (Hope).

iii. Good works:

Making the whole day holy and meritorious (Charity).

Recreation, quite lawful, so as to refresh mind and body.

It should, however, be quiet and moderate.

II. By resting from servile works:

"The seventh day is the Sabbath of the Lord: thou shalt do no work on it." *Ex. xx. 10.*

i. Works divided by theologians into three classes, viz.:

a. Liberal: which exercise the mind more than body:

Study, teaching, drawing, etc.

Lawful, whether done for pay or not.

b. Servile: in which the body is more engaged than the mind, e.g:

Labourer's work, digging, sewing, baking, etc.

Forbidden, whether done for pay or not.

Even the manna was not to be gathered on the Sabbath: *Ex. xvi. 26.*

c. Common: done equally by all classes of persons, e.g:

Travelling, sailing, games, etc.

Permitted or tolerated, if Mass be heard.

Unless accompanied by external pomp, labour, scandal.

S. Nicon and the players. *A. 493.*

ii. Reasons excusing servile work, if Mass be heard, when possible:

a. Real necessity, which knows no law, e.g:

To prepare food for man or beast.

The Apostles plucking ears of corn: *Mth. xii.*

To remedy any sudden accident.

Parable of the sheep falling into the pit on the Sabbath: *Mth. xii. 11.*

To defend the country in time of war.

The Jews against Antiochus: *1 Mach. ii. 41.*

To avoid some heavy loss, etc.

b. Charity, which is the end of the Law, e.g:

To attend the sick and infirm.

Our Lord healed on the Sabbath Day: *Mth. xii. 13; Lke. xiii. 14*, etc.

To assist the poor and distressed, without pay in any form.

c. Piety, in the service of God and religion, e.g:

To adorn the altar, or the Church (not to build a Church).

The priests breaking the Sabbath without blame: *Mth. xii. 5.*

iii. Without these excusing causes, servile works are desecration of the Sunday.

iv. Guilt of servile works:

a. Mortal sin:

1. If really laborious.

2. If done for a notable time (say, two hours).

b. Venial sin:

If for a short time, or with some fair reason.

v. Punishment of desecration of Sunday (a sort of sacrilege).

Nicanor and the Jews: *2 Mach. xv. 1, 28.*

The avaricious miller. *A. 494.*

The avalanche. *A. 495.*

The peasant and the axe. *A. 496.*

Declaration of the Council of Paris. *A. 497.*

vi. Reward for observance of Sunday:

The merchant and the artisan. *A. 498.*

30,000 frs. worth of jewels. *A. 499.*

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195. Why are we commanded to rest from servile works?—We are commanded to rest from servile works that we may have time and opportunity for prayer, going to the Sacraments, hearing instructions, and reading good books.

Rest from servile works:

i. The Sunday rest is not intended for mere idleness or pleasure.

ii. Yet this view of it is becoming daily more common.

iii. It is the Lord's Day and therefore eminently fitted for

I. Prayer: (p. 297)

i. The most suitable exercise for this day.

ii. Holy Mass, the best form of prayer.

iii. Evening Service (Vespers, Benediction).

iv. Visits to the Blessed Sacrament.

S. Alphonsus' lesson: Augt. 2. *A. 500.*

Examples of the Saints. *A. 501.*

v. Private devotions at home.

II. Sacraments: (II. 132)

i. With more leisure than during the week.

ii. Penance, to cleanse the soul and strengthen it against temptation.

iii. Holy Eucharist, the Bread of life, food and support of the soul.

Satan's answer. *A. 20.*

iv. Spiritual Communion (II. 187).

The two vessels. *A. 502.*

S. Jane of the Cross. *A. 503.*

III. Instruction:

i. We are bound to know our Religion.

ii. Wilful ignorance of it is a sin against Faith (p. 371).

iii. Hence the duty of attending

a. Sermons on doctrine, morals, duties of state, Church History, etc.

"He that is of God heareth the words of God." *Jn. viii. 47.*

The Greek Orator. *A. 504.*

Brother and Sister. *A. 505.*

b. Sunday School and Catechism.

iv. Responsibility of parents in this regard!

v. How great the ignorance of Religion nowadays.

a. Even among the better class, well read in other matters.

b. Hence indifference, neglect of duty, scandals!

IV. Good Books:

i. Nothing makes such lasting impression on the soul.
S. Augustine's experience. *A. 505a.*
S. Ignatius. *A. 505b.*

ii. No one can go far astray who keeps to spiritual reading.

iii. Gather by degrees a few spiritual books (lives of the Saints, etc.).
Especially parents for their children and servants.

Social advantages of the Third Commandment. *Gme.ii.661.*

i. Without this day of rest, man, engaged in temporal affairs, would soon forget his last end, the sole object of his creation.

ii Without this rest, the bodies of men and animals would wear out before their time, as seen during the French Revolution, introducing a week of ten days.

iii. Without this day of prayer and thought, our affections would become a source of calamity: for, the passions, guides of those who think only of this life, throw the world into confusion.

iv. What must become of the future, with the increasing desecration of the Sunday?

v. In many ways, secret societies aim at this, introducing concerts, etc.
Hence the need of caution in approving such things harmless in themselves, but thus calculated to lead from God.

THE FOURTH COMMANDMENT.

Carr lxxv.—C.C.T. iii., iv.—Gbs. i. 359.—Pwr. ii. 406.—Gme. ii. 662.—Devt. ii. 128.—Guill. ii. 229.

i. The first three Commandments, written on the first table, refer to God and His honour.
Through us, by our thoughts, words, and acts.

ii. The last seven, on the second table, embrace our duties to our fellow-beings.
Referring remotely to God also as our ultimate end.

iii. Hence Christ declares these commands—love of God and love of our neighbour—to be like to each other: *Mth. xxii. 39.*

iv. As our first duty to others is love of parents, the fourth Commandment naturally comes here.

196. What is the fourth Commandment?—The fourth Commandment is "Honour thy father and thy mother." *Ex. xx. 12.*

Fourth Commandment:

i. The only one to which God has promised a reward.
"That thou mayest be long-lived upon the land." *Ex. xx. 12.*
"He that honoureth his father shall have joy in his own children." *Ecclus. iii. 6.*

ii. Yet observance of the others will also be rewarded, at least in Heaven.

Honour:

i. The great principle of this Commandment is to see God in superiors.
This ennobles and sanctifies obedience.

ii. The obligation of showing honour to parents is grounded on

a. The *command* of God:

"Honour thy father and thy mother." *Ex. xx. 12.*

"Children, obey your parents in the Lord." *Eph. vi. 1.*

"Children, obey your parents in all things." *Col. iii. 20.*

Joseph, receiving his father with honour: *Gen. xlvi. 29.*

Solomon, setting a throne for his mother: *3 Kgs. ii. 19.*

Our Lord "was subject to them." *Luke. ii. 51.*

b. Gratitude:

1. In return for all they have done and suffered for us.

"Forget not the groanings of thy mother." *Ecclus. vii. 29.*

2. To parents, after God, we owe all things: our being, food, education, etc.

3. How better repay them than by honour and obedience?

c. Self-interest: arising from

1. The promises annexed to the observance of the command.

"That thou mayest be long-lived in the land." *Ex. xx. 12.*

"He that honoureth his mother is as one that layeth up a treasure." *Ecclus. iii. 5.*

"He that honoureth his father shall enjoy a long life." *Ecclus. iii. 7.*

Obedience of Isaac rewarded with the promise: *Gen. xxvi. 4.*

2. The threats made against those who do not observe it.

"Cursed be he that honoureth not his father and mother." *Deut. xxvii. 16.*

"He is cursed of God that angereth his mother." *Ecclus. iii. 18.*

Death of Absalom revolting against his father: *3 Kgs. xviii. 15.*

iii. Honour, in this command embraces three things: Love, reverence, and obedience (next Q.)

iv. Parents unhappy in their children may examine how they honoured their own parents in the past!

v. Undutiful children may look forward to sorrow in their old age!

Father and Mother have an extended meaning and embrace:

i. Our *parents* according to the flesh.

"Hearken to thy father that begot thee: despise not thy mother." *Prov. xxiii. 22.*

ii. The *pastors* of souls, by whom we receive spiritual life.

"He that heareth you heareth Me." *Lke. x. 16.*

"In Christ, by the Gospel, I have begotten you." *1 Cor. iv. 15.*

Hence, the word "Father" addressed to Priests.

Eliseus called Elias by the name father: *4 Kings ii. 12.*

King Joas called Eliseus father: *4 Kings xiii. 14.*

iii. *Kings* and civil rulers, preserving order and justice in civil life.

"Kings shall be thy (the Church's) nursing fathers." *Is. xlix. 23.*

"Honour the King." *1 Petr. ii. 17.*

iv. *Heads of families*, for similar reasons.

Naaman's servants called him father: *4 Kings v. 13.*

v. *Teachers*, superiors in age, learning, etc.

"Honour the person of the aged man." *Lev. xix. 32.*

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197. What are we commanded by the fourth Commandment?—By the fourth Commandment we are commanded to love, reverence, and obey our parents in all that is not sin.

I. Love:

i. We are commanded to love all men: how much more our parents!

ii. The most natural feeling of the heart.

Even the young of animals love their parents.

iii. Our love must be cordial and real:

a. Internally, e.g:

1. Kindly affection: thankfulness for their love and care.
2. Wishing them every blessing, no matter what their defects.
3. Resolution to avoid them pain, no matter what their conduct.
4. Praying for them living or dead.

The merchant's daughter. *A. 506.*

Heroic self-sacrifice. *A. 507.*

b. Externally, e.g:

1. Showing our love by visits, etc.

Grenelle powder-magazine. *A. 508.*

2. Avoiding cross words and looks.

Legacy of a deceived father. *A. 509.*

3. Providing for them in want or danger.

The son of Crœsus. *A. 510.*

4. Burying them with love and honour.

II. Reverence:

i. Cherishing filial fear towards them.

"Let everyone fear his father and mother." *Lev. xix. 3.*

ii. Acknowledging them as superiors.

iii. *Commands* us

a. To speak and act with deference.

Blessed Thomas More's respect for his father. *A. 511.*

Love of sons for their mother. *A. 512.*

b. To receive correction meekly.

"He that loveth correction loveth knowledge." *Prov. xii. 1.*

"He that hateth reproof shall die." *Prov. xv. 10.*

c. To excuse and hide their faults.

"Glory not in the dishonour of thy father." *Ecclus. iii. 12.*

d. To consult them.

"My son, hear the instruction of thy father." *Prov. i. 8.*

iv. *Forbids* us

a. To despise or ignore them in poverty.

The undutiful son. *A. 513.*

Benedict XI. and his mother. *A. 514.*

b. To speak insolently, or to threaten them.

c. To treat them with contempt.

Djezzar and the disrespectful son. *A. 515.*

d. To mock or ridicule them.

e. To speak of their faults.

v. Guilt of irreverence

a. Depends on the degree of contempt, advertence.

b. May sometimes be a mortal sin.

III. Obedience:

i. The consequence of love and reverence.

"Children, obey your parents in all things." *Col. iii. 20.*

ii. Requires us to do their will, as holding God's place.

a. Heartily: without excuse or murmur.

b. Promptly: without objection or delay.

c. Exactly: as the command is given.

S. Paul, the Simple: Mrch. 7. *A. 516.*

S. Pacomius and the Cook: May 14. *A. 517.*

In all that is not sin:

i. In things not opposed to God's Law.

"We ought to obey God rather than men." *Acts. v. 29.*

Children told to steal, etc.

Children kept from Mass, etc.

Religious vocation opposed by parents.

ii. In doubt as to duty,

a. Seek advice, if possible.

b. If not, presume parents to be right.

iii. Yet such disobedience must be respectful.

Joseph model of a good son: *Genesis.*

The Apostles before the Council: *Acts v. 29.*

True obedience. *A. 16.*

APPENDIX.

Examples and Illustrations referred to in "The Catechist."

[As stated in the preface, it is not presumed that these examples are to be *read* to those who are being instructed, but to be *spoken* by the Instructor. Hence they are often abbreviated, he adding details, as occasion may suggest].

1. The Nobleman and the Catechism.—A distinguished nobleman had gone to a religious house to make a retreat, and felt no little surprise at being presented with a Catechism to read. "What!" he said, "a Catechism! are you setting me down again to my A B C?" But on the Superior proposing him some simple questions on religion, the nobleman was quite unable to give satisfactory answers. "Know then, dear colonel," said the Superior, "that among persons in the world, there are very few really instructed in their religion. This little book, which you seem to undervalue, is an abridgment of theology: even those who have learned it when young, should read it, in advanced years, from time to time, that they may not forget what it contains." He ever afterwards carried a Catechism with him.—*Noel.*

2. The Captain's Ignorance.—A priest, having just finished mass at a famous shrine of Our Lady, was accosted by a ship captain who had arrived too late for the mass, and asked by him to say another, as he was most anxious to hear one. "But," replied the priest, "I cannot say two masses on the same day." Thinking the Father refused because he was tired or exhausted, the captain said: "Pray, do me the honour to come and breakfast with me: then you will be better able to say mass: I'm in no hurry for it, so long as I get it!" The priest had some difficulty in making the ignorant captain understand that a priest cannot say masses as he likes, and must always be fasting to do so.—*Catholic Anecdotes.*

3. CARDINAL CHEVERUS.—When Bishop of Mantauban, Mgr. Cheverus preached every Sunday at the parochial mass in the Cathedral, his instructions being nothing else than an explanation of the Catechism. They were so interesting, that persons of every rank and class thronged to hear him. Seeing he had gained the attention of his audience, he at length revealed his innocent secret. "If," he said, "I had declared at first that I would every Sunday explain the Catechism to you, you would have deemed it beneath you to assist at it. Yet for six months this is all I have done, and you have been deeply interested in it. Know then that the Catechism is the book of the old as well as of the young, of the learned as well as of the ignorant: every one there finds something to learn: to undervalue the Catechism proceeds only from prejudice."

Hamon.

4. WORDS OF TROPLONG.—Troplong, president of the Senate, in Paris, died in 1869, and during his last sickness he said to the priest who attended him: "After reading and studying a great deal, and living a long life, when death approaches, I recognize that the only thing of worth is the Catechism."

5. NAPOLEON AS CATECHIST.—For more than two years, Napoleon the Great, at S. Helena, taught the Catechism every day to the daughter of Gen. Bertrand, his faithful companion in captivity; and when she was old enough to make her first communion, he procured a priest from France to continue the instructions and prepare her for that great act.—*Catholic Anecdotes.*

6. WORDS OF DIDEROT.—One of the greatest enemies of religion last century was Diderot; yet he taught his daughter the Catechism. When one of his impious friends saw this, and laughed at him for doing it, he said: "I make Marie learn the Catechism and the Gospel. Is there anything better I could teach her, to make her a good girl, a devoted wife, a kind and affectionate mother?"—*Filassier.*

7. A SAYING OF NAPOLEON.—Entrusting his son to the care of Mme. de Montesquiou, Napoleon said to her: "Madame, to you I confide my son, on whom rests the destiny of France, and perhaps of the whole of Europe: make him a good Christian." Someone laughed at this, but Napoleon, in anger, apostrophized him, saying: "Yes, sir, I know what I am saying: my son must be a good Christian, or he will not be a good ruler."—*Michaud.*

8. S. Domnina and her Father in Heaven.—While yet a mere child, S. Domnina was often seen weeping, not tears of sadness, but of joy. When asked why she wept so much, and especially at pages in her book that had the name of God on them, she said: "How can it be otherwise: I never read His name in a book without my heart filling with love for Him: He made me, and I am His child: this thought makes me feel so happy that tears of joy fall from my eyes."

9. The Emperor's Stag.—A Roman Emperor once had a favourite stag which became much attached to him. It used to roam at large, returning to the palace for its food. Fearing lest it should go astray and be lost, the Emperor placed round its neck a collar bearing the inscription: "Touch me not: I belong to Cæsar." No one, he thought, would dare to steal or injure it, being thus marked as his own.—Almighty God has acted in like manner: He has stamped His image on our souls: we come from God and belong to Him. Hence when the devil comes to attack us, let us repel him and say: "Touch me not: I belong to God."—*Gibson.*

10. The Dying Monarch.—There was once a King ruling over a large country. He lived as though he were never to leave this world, and thought little of God or of the end for which he was made. But death came at last, and he cried out: "Must I then leave my kingdom and go to a country where I know no one?" This was because he never thought of God or his last end: and he died in despair.—*Chisholm.*

11. The Boy in the Snow.—One very cold Sunday in winter, three children were going along the road to Catechism. They were trembling with the cold, for they were but thinly clad and their shoes greatly worn. One of the three, a mere child of eight or nine, was weeping: when his sister, a little older, urged him to return home and get warm, saying God would not be displeased on such a day, he said: "No, let me go with you: my feet are very cold, but I want to go to Catechism and learn something more of God." So he went along with them.—*Chisholm.*

12. The Missioner's Letter.—Fr. Gaume wrote from the wilds of America: "There are two little boys in my mission who give me great consolation: the hut they live in is seven miles away, and yet they have come every day for six months to hear me explain the Catechism.—*Chisholm.*

13. THE LORD MAYOR AT CATECHISM.—In former times, there lived a gentleman who practised his religion, and belonged to one of the first families in London: he had more than once been chosen to fill the position of Lord Mayor. Every Sunday he took his children to Catechism, and listened with rapt attention to the instructions. He used to say: "There is no instruction pleases me so much as the Catechism: I always hear something I did not know before, or I am reminded of something I had forgotten: moreover, whenever I hear these instructions, I feel in my heart a greater desire to live for God and Heaven: and what surprises me is that so few come to hear God's holy Word."—*Chisholm.*

14. THE HERMIT AND HIS BASKETS.—"What is the use of my going to hear sermons?" said a hermit to his Superior: "I can never recall what has been said!" The Superior, to show him he always gained some benefit from what he heard, told him to take one of his two baskets and bring him water in it from the river! The hermit was surprised, but obeyed; thrice this was done; the Superior then asked him what difference he found now between that basket and the one he had left untouched. "None," he said, "unless perhaps the one that has been in the water looks cleaner than the other." "Just so," replied the Superior: "as the basket could not retain the water, yet became cleaner each time it was put into the river, so your soul, though perhaps unable to retain all the instruction, yet derives much benefit from every sermon. It inspires hatred of sin and love of virtue, which is a great grace: continue therefore to frequent them."—*Lives of the Fathers.*

15. WORD OF THE CURE OF ARS. "I think that one who does not properly hear the Word of God will not save his soul: he will not know what to do for that. An ignorant person is like a dying man, lying unconscious: he knows neither the malice of sin, nor the beauty of grace, nor the value of his soul: he goes from sin to sin, like a rag dragged in the mire."

16. TRUE OBEDIENCE. A young boy, whose family all neglected the laws of the Church, came at length to prepare for his first Communion: during the instructions he was reminded of the sinfulness of eating meat on Fridays, as had been his custom, which he resolved now to mend. His resolution was put to the test a day or two later, for nothing was served up for Friday's dinner but meat. The boy this time refused to take it, explaining the reason of his refusal. The father in anger took him from the table, and putting

him in a solitary room, ordered him to receive no food till the morrow. The mother, though as negligent in her duty as her husband, could not help feeling for her child, and later in the day took him something to eat. To her surprise, he would not take it, saying that as now he could obey his father without sin, he would rather not eat what she had been good enough to bring. The father, hearing this, was led to think over his past life, and his conversion was the result, along with the conversion of his wife. *Anec. Chrét.*

17. THE POOR INDIAN.—Two missionaries in India were passing through a wood, and felt a secret impulse to penetrate it in the hope of finding something to do for God's glory. They had not gone far when they came across a hut in which they found an Indian dying. On being asked if he had heard of God, the latter replied affirmatively, and said he had every day prayed that God would make Himself known to him and teach him to love Him. The priests explained how that God had now sent them to him; after some instruction and examination of conscience, they baptized him with water found in the hollow of a large leaf in the forest. The poor Indian wept tears of joy and gratitude, and soon after died in the arms of the missionaries.—*Chisholm.*

18. "GOD SAYS I MUST NOT!"—A mother was reading to her children a story about a boy guilty of stealing, and after finishing asked them why they should never steal. The eldest replied: "Because we must not do to others what we should not wish them to do to us."—The second said: "Because you would punish us for it."—But Mary, the third, replied: "Because God says I must not." "Right, my child," exclaimed the mother: "that is the true and best reason: let that always be your answer and always your motive."—*Ill. Cath. American.*

19. "SHALL WE GO TO VESPERS?"—Such was the question someone asked in a gathering of young people, at Rodez, in France, one evening in 1853, as the bell was tolling for service. Some went to Church, while others ridiculed the idea, and went instead to the river Viaur; one of them plunged in for a bathe, and in a few minutes was drowned; this nearly happened to two others who tried to save their companion. The bells tolled again, this time to ring the funeral service of the deceased, and invite the Faithful to pray for him!—*Daily Rewards.*

20. SATAN'S ANSWER.—Cesarius tells of a holy priest to whom, as to S. Martin, the devil appeared as he lay dying. The priest

commanded him to say what it was that chiefly kept souls from falling into his hands. After some delay, the devil replied: "There is nothing in the Church keeps so many souls out of our power as frequent confession."

21. THE LITTLE BOY PAUL.—This child, after an instruction on sin, resolved never to go to sleep in the state of mortal sin. One day Paul did something which he considered a grievous sin; in the evening he went to Church and confessed his sin. The next morning he was found dead in his bed.—*Ségur.*

22. THE ARTIST'S CONFIDENCE.—A distinguished artist who had led a bad life, returned to God, and resolved to atone for the past by going to communion every Sunday. This resolution he kept, and said in all confidence: "I go often to communion with the best dispositions in my power, and when death comes I hope to be not unprepared.—*Ségur.*

23. S. CHARLES' GAME OF CHESS.—When others were saying what they would at once begin to do, if they knew they were to die within an hour, S. Charles said he would go on with the game of chess he was playing: for he had begun it for God, and he desired nothing better than to be called away in the midst of an action done for the glory of God.—*Faber.*

24. JOSAPHAT AND THE LEPER.—Prince Josaphat had lost his way in a wood while hunting. Suddenly he heard a voice singing sweetly, and going on, was surprised to find it was the voice of a poor leper almost dying. The latter seeing the astonishment of his visitor, said: "For forty years has my soul been confined in this body, which is its prison; the walls of this prison are now falling away, as you see: and my soul will soon be able to take its flight hence, to enjoy God in His Kingdom for ever: and I sing with delight at the very thought.—*Mrs. Herbert.*

25. DANIEL IN CAPTIVITY.—The Prophet, in captivity at Babylon, used every day to open the window of his house which looked towards the city of Jerusalem: It was far away indeed, but it was the chief city of his native country, and the home he loved: but the very thought of that city was a comfort to him in his exile. *Dan. vi. 10.*—The heavenly Jerusalem above is our home: we are made for it, and the earth is our land of exile; but the very thought of Heaven and its happiness should rejoice us here on earth.

26. THE STATUE OF THEODOSIUS.—When the Emperor Theodosius found himself obliged to impose a new tax on his subjects, the populace of Antioch mutinied, and discharged their rage on the Emperor's statue, which they dragged with ropes through the streets, and then broke to pieces. When their fury was over, and they began to reflect on their extravagances, they were filled with fear, which was increased when they saw in their midst two officers whom the Emperor had despatched to execute punishment on the rioters. The indignation of the Emperor was very great, and he was preparing to take signal revenge for the insults heaped on his statue, when Flavian, Bishop of Antioch, interceded on behalf of the guilty, and obtained their pardon.
Butler, Jan. 27.

27. SCIPIO'S MEDAL.—A certain nobleman had a son, named Scipio, who, according to the custom of the time, wore round his neck a medal on which were stamped the portraits of his ancestors, the sight of which might prevent him from doing anything that would dishonour their name. He did not, however, imitate their virtues, but by his bad conduct disgraced them, so that the magistrates of the city ordered the medal to be taken from him, and commanded him to be punished.—*Chisholm.*

28. S. LEONIDAS AND HIS SON.—S. Leonidas had a feeling of great reverence for his little son, Origen, and oftentimes at night, while the child was sleeping in his bed, he would uncover his breast and kiss it. Surprised once by someone and asked why he did so, he answered: "This child is the living temple of the Holy Ghost! His body is dignified by the presence of God's grace in the soul! I love to honour the place where God dwells!"

29. THE EMPTY BOTTLE.—"My soul! and what is a soul? I have never seen one; as for me, I only believe in what I have seen!" Such were the words of an impious school-master, arguing with a friend on religion. The latter at once taking a glass bottle, handed it to the schoolmaster and asked him what it contained. "Nothing," he replied. His friend taking the bottle, plunged it into a pitcher of water, when immediately there came forth from it large bubbles of air, which burst as they reached the surface of the water. "Thus," he said, "there exist in the world many things we cannot see; so may the soul exist without our seeing it." The school-master, confused and ashamed, took up his hat and walked away.—*Noel.*

30. A Missioner's Experience.—A Priest, in Asia, writes the following, which came under his own notice: An old man of seventy had got into his head that when he died his soul would pass into the body of a horse destined to carry the despatches of the Emperor of China. At times he fancied himself a horse already, and would go down on all fours, jump and prance about, to the great amusement of his neighbours. And so he continued, till he heard of the Christian Religion, which appeared to him so rational, that he sought and obtained Baptism, and after some time died in sentiments of great piety.—*Noel.*

31. The Landgrave of Thuringia.—Louis of Thuringia was a man entirely given up to pleasure and sin, and, to stifle his conscience, always used this false argument: "Either I shall be saved or not. If I am predestined, whatever I may do, I shall be saved; but if I am to be condemned, no matter what good I may do, I shall be lost: hence I need not trouble about the future." This was his invariable argument with all who tried to lead him back to God, and assuredly he would have died in this state, but for the interposition of Divine Providence. The Prince fell dangerously ill and sent for his physician—a man of virtue and capacity. After making an examination, he said: "Prince, it is useless to try any remedy, for either you are to die of this disease or you are not. If you are to die, it is useless applying the remedies of art; if you are not to die, why again apply them?" "But," said the patient, "I am dangerously ill, therefore it is prudent to neglect nothing that may benefit me." "Ah," said the Doctor, "if my reasoning appear to you defective, when it is a question of saving the body, why use it in regard to your soul? The uncertainty of eternity should induce you to take all precautions to secure your salvation." These words had the desired effect: the Prince was converted, and resolved to amend.—*Guillois.*

32. The Man and his Horse.—A preacher seeing one day a man grooming his horse, accosted him, and asked him how much time he spent over his horse. "About two hours a day," he replied. "That seems a great deal," said the Priest, "no wonder he looks so superb. And how much, may I ask, do you give each day to your soul, to purify it and make it better?" "Not much, I fear; I say my prayers in the morning, and on Sundays generally go to Mass." "Then, my poor man," remarked the preacher, "if I belonged to you, I would rather be your horse than your soul."

Noel.

33. "SAVE YOUR SOUL!"—Otto, Emperor of Germany, on his way to Rome, had to pass near the dwelling-place of a hermit, named Nilus, known throughout the country for his holiness of life. The Emperor called on him as he was passing, and before leaving said: "Ask me what you wish, and I will give it you with joy." "All I ask, Emperor," said the Saint, "is that you save your soul; take care of your soul; for though you are Emperor, like other men you must die, and like them be judged, therefore, save your soul." Otto withdrew, but never forgot this advice. In after years he often recalled it, and acted up to it. In the end he died a holy death, because he had taken most care of his soul.

Life of S. Nilus.

34. S. IGNATIUS AND S. FRANCIS. — S. Ignatius became acquainted with S. Francis Xavier in Paris. The latter was a nobleman full of ambition, but Ignatius, seeing in him many good qualities, resolved on gaining him to God. He contented himself with repeating occasionally the words of our Lord: "What doth it profit a man if he gain the whole world, and suffer the loss of his own soul?" Francis at first merely listened with contempt, but began gradually to attend to the words he so often heard. Applying them to his own case, he began to ask what, indeed, it would profit him to obtain his ambitious desires if in the end he lost his soul! The reflection made such an impression that, under the impulse of grace, he placed himself under the direction of S. Ignatius. He became a great Saint, and illustrious Apostle of the Indies.—*Butler.*

35. S. JOHN AND THE ROBBER.—S. John, the Apostle, traversing Asia Minor, fell in with a young man of good dispositions, and thinking him likely to make good progress in virtue, entrusted him to the care of the Bishop with whom he was then staying. The latter carried out the injunctions of the Apostle, but after a few years the young man fell from his first fervour, and even at length placed himself at the head of a gang of robbers who infested the neighbourhood. The Apostle on his return made enquiries about the young man, and on learning his sinful life, rent his garments in sign of sorrow, then: "Quick," he cried, "find me a horse and a guide," and immediately he set off to the fastnesses of the mountains in pursuit of his straying sheep, nor did he cease his zeal, till by prayers and entreaties he had at length the happiness to bring him back to God, and establish him firmly in the path of virtue.—*Scaramelli.*

36. The Saint Afraid to Die.—A holy anchorite had the good habit of offering every day to God all his actions in Faith, Hope, and Charity; this practice obtained him a special reward. When death drew near, he was filled with fear at the thought of the Judgment, and was almost cast into despair at the thought of his past sins, when suddenly his angel guardian appeared to him and said: "Do not fear: you are now going to see that God in whom you have so firmly believed: to possess that God in whom you have trusted: and to be united to that God whom you have always loved." These words consoled the dying anchorite, and he passed away in peace.—*Lives of the Fathers.*

37. S. Louis and the Miraculous Host.—In the palace of S. Louis, King of France, mass was being said, when at the words of consecration, Our Lord appeared visibly present on the altar, under the form of a beautiful child, whom all were enraptured to contemplate. Immediately word was sent to the King to come and witness the miracle God was working, to prove the real presence in the Blessed Sacrament. But Louis stirred not. "I firmly believe already," he said, "that Christ is truly present in the Holy Eucharist: He has said it, and that is sufficient: I do not wish to lose the merit of my faith, by going to see this miracle." And he did not go.—*From His Life.*

38. S. Jane and the Heretic.—A Calvinist went to stay with the parents of S. Jane of Chantal, and one day she heard him say he did not believe in the real presence. The child looked up and said: "So you don't believe that Jesus is present in the Blessed Sacrament!" "No, child, I do not," he replied. "Yet, Christ has declared that He *is*, and the Church teaches He *is*," continued Jane. "So you mean to say that Our Lord is a liar! Well, if you said that of the King in my father's house, he perhaps would kill you. And will God not punish you for calling His Son a liar, and not believing what He tells you?" The Calvinist was confounded, and to pacify the child gave her some presents. But she threw them into the fire, and said: "So will they burn in hell, who refuse to believe Jesus Christ and His Church."—*Her Life.*

39. Example, the best Sermon.—Fr. Fernandez was preaching in the Indies, and had much to endure and suffer at the hands of the natives. He was one day preaching in a square of a big town, when a man from the crowd went up and spat in his face. The holy priest, quite unmoved, simply took out his handkerchief, wiped

his face, and continued his sermon as before. At first the people laughed, then they admired. Amongst them was a learned doctor, who began to say to himself: "A law which teaches its followers such virtue, and gives them courage to practise it, must come from God." In time he became a fervent Christian, and his example was followed by others.—*Lives of the Companions of S. Francis.*

40. THE PRINCESS' DREAM.—There was once a princess who, taught in her childhood the truths of Faith, like many others in after years, began to neglect her religion, and gradually to lose her faith. One night she had a dream: even dreams, under God's Providence, may inspire good thoughts. She seemed to be walking alone in a forest, when suddenly she came upon a blind man seated at the door of his cottage. "Have you always been blind?" she asked. "Yes," he replied, "from my birth." "Then you have never seen the beautiful sun and its light." "No," he answered, "and I have not the faintest idea what it is like, but I firmly believe that it must be very beautiful." Then becoming very serious, he added: "You say you will not believe, unless you see and understand: learn from my example, that many things are beautiful and beyond comprehension, which are just as true as those things you do see and understand." The princess awoke and learnt the profitable lesson which her dream had taught.—*Migne.*

41. THE FIREMAN'S DAUGHTER.—A number of children were one day in school together, when an alarm of fire was raised. Immediately the children ran here and there in the greatest terror, seeking to escape the danger. It was remarked in the midst of all the excitement, one little girl never attempted to escape, and though very pale with fear, never left the form where she was seated. When the alarm was found to be false and order was restored, the mistress asked this child how it was she had remained so quiet. "Please ma'am," she answered, "my father is a fireman and has often told me, if ever there was an alarm of fire, always to sit quite still."—*Newspaper.*

THE APOSTLES' CREED.

42. S. AMBROSE AND THE CREED.—S. Ambrose had a sister, who like himself was leading a holy life. Once she asked him how to overcome temptations against faith, and he wrote: "Every morning and night say with fervour the Apostles' Creed, and when such temptations come, say it again, and you will easily overcome them." She did this and found the value and truth of the advice.
Répert. du Catéchiste.

43. ASCLEPIADES AND THE CHILD-MARTYR.—A young boy, some 10 or 12 years of age, was denounced to a wicked governor, named Asclepiades. This man tries to make the child renounce his faith, but the latter replies: "I am a Christian, as you shall see: 'I believe in God,'" etc. Asclepiades in a rage sends for the child's mother, and has him scourged before her; during his torture, he again repeats the Creed, and turning to his mother, says: "I am thirsty." "Have courage, my child," she replied, "have patience and you shall reach the Fountain of Life." The bystanders were greatly moved, the tyrant alone was hardened. Ashamed of seeing himself thus conquered by a child, he at once had him beheaded.
Prudentius.

44. S. PETER, THE MARTYR OF THE CREED.—S. Peter of Verona had always shewn great zeal in learning, professing and preaching the Creed. The Manicheans whom he had tried to convert swore to compass his ruin. Lying in wait for him along a road, the assassin fell upon him and struck him on the head with his axe. S. Peter, who was not killed at once, began his favourite prayer, the Apostles' Creed, and dipping his finger in the blood flowing from his wound, found strength to write on the ground the word *Credo*, I believe. The assassin then stabbed him and he gave up his soul to God, A.D. 1252.—*Godescard.*

45. THE BENIGHTED TRAVELLER. A traveller arrived at nightfall at the entrance of a vast forest, where he met a shepherd, of whom he asked the way, and learnt it was not easy to find, there being so many paths crossing each other in every direction, and all, with one exception, leading to an abyss. "To what abyss?" anxiously asked the traveller. "To the abyss surrounding this forest," answered the shepherd, "which moreover is filled with robbers and wild beasts and infested by an enormous serpent, so

that scarcely a day passes, but many travellers fall victims to them. Hence, out of compassion, I have placed myself here at the entrance of the forest to assist travellers who have to pass through it; my sons are also stationed at intervals to assist in the same good work, and our services are at your disposal." The traveller gladly accepted, and they set out on their journey. Feeling his strength fail, the traveller began to lean on the arm of the shepherd. Shortly, they saw the glimmer of a light at a distance, and reaching at length a small cabin, the door opened at the well-known voice of the shepherd. Here a fresh supply of oil was obtained for the night, a seat and some food were offered to the traveller, who, thus refreshed, set out again, accompanied by the shepherd's son. At the dawn of day, he reached the boundary of the forest, and then perceived the greatness of the service that had been rendered to him. A frightful precipice lay before him, at the bottom of which he could hear the roar of an angry torrent, of which he was informed no one could tell the depth. "I cannot but feel grieved," said the guide, "when I think of the thousands daily swallowed up in it! In vain do my father and my brothers offer help to travellers: though some accept our offer, most despise us and leave us. Thus they are soon lost, or murdered by the robbers, devoured by the serpent, or cast into the abyss: for there is but one little bridge known to us alone whereby to cross it. Pass over with confidence: on the other side is your true country." The traveller deeply thanked his guide, and crossing the bridge, soon found himself in his own country, and in the bosom of his own family. The good shepherd is Our Lord; his sons the pastors of the Church, succeeding one another, to guide pilgrims safely through life. The only safe path is the Catholic Church, which alone leads to Heaven. The others lead to the abyss. The pilgrim is yourself: the lamp, the light of faith: the oil, God's grace; the food and refreshment, the Sacraments. The great serpent is the devil; the robbers and wild beasts, wicked company and our passions; the forest is the world; the bridge, death; the abyss, Hell; and the pilgrim's true country, Heaven.—*Gaume.*

THE FIRST ARTICLE.

46. THE ARAB'S REPLY.—An Arab in the desert was once asked how he knew there was a God. "In the same way," he said, "as I

know by the footprints on the sand that a man or animal has passed this way." Who, indeed, seeing the traces of wisdom and power in the world, could fail to exclaim: "So many wonders must be the work of a God!"—*Catechisme en Examples.*

47. THE CHILD'S ARGUMENT.—A widower had an only daughter, some six or eight years of age, whose education he himself undertook. Teaching her history, geography, etc., he resolved to try a most dangerous experiment, viz.: he avoided absolutely ever pronouncing the name of God before his child, to see whether the knowledge of God's existence would develop naturally, and this he continued for a long time. He at length began to notice that every morning she left her room and went into the garden to pray to the sun. He soon saw what it meant, and taking his daughter apart one day, he questioned her about it. The child replied innocently that she recognized nature must have an author, and had concluded the sun must be that author, because of his gentle heat and salutary influence on the world. The father hastened to withdraw his child from her error, making known to her the real author of all things—God, and was glad to find that the idea of God is given us almost at our birth.—*Gérard.*

48. THE ASTRONOMER'S GLOBE.—A famous German astronomer, wishing to convince a friend who doubted the existence of God, had a magnificent new globe placed in the room where he soon expected his friend. The latter arrived, and, admiring the globe, asked whose it was and whence it came. "Oh!" replied the astronomer, "it belongs to no one, and it came there quite by chance." "You are jesting," said the visitor; but the other insisted he was serious. When he found his friend was somewhat annoyed, he took occasion to address him thus: "You will not believe that this globe exists of itself, and came there by chance, and you really think the Heavens and the stars are the results of pure caprice!" This simple argument convinced him of his folly.—*Schmidt.*

49. THE HEN AND THE EGG.—A little girl, who had learnt her Catechism well, met in a fashionable drawing-room in Paris a man who was saying he did not believe in God, and was trying to lead her to do likewise. "If there be no God," she said, "please tell me whence comes an egg?" These words were said so loud that the company all heard, and gathered round the two. "From a hen," said our young man. "And whence comes the hen?"—"You know as well as I do, the hen comes from the egg." "Then

which existed first, the hen or the egg?"—"Well, I hardly know, but I think the hen." "So you must have a hen which did not come from an egg!"—"Oh, well, perhaps the egg existed first." "So now we have an egg which did not come from a hen! Is it not so?"—"Well . . . but . . . you see . . ." "What I see is that you don't know; try again, and tell me whence came the first hen, or the first egg?"—"Oh, you and your hens! You'll take me next for a farmer's wife!" "Not at all, but I should like to teach you that He who created the first hen, or the first egg, as you choose, is He who created Heaven and earth, and all things. What! You can't without God explain the existence of a hen or an egg, and you pretend without Him to explain the existence of the universe!" The young man was glad to sneak out of the room, and get away as best he could.—*Cat. en Ex.*

50. God in the Fields.—A boy who had been most diligent in attending religious instructions was working in the fields with a man very ignorant of his religion, who said to the boy: "How do you know there is a God?"—"You must, indeed, be blind," replied he, "if you require special proof of His existence, for everything around us speaks of Him. See the corn drying up and the fruit dropping off the trees for want of rain this season. In the designs of God, rain is necessary to maturity and perfection. The farmers, with all their grumbling, cannot create a drop of rain. God alone can make the rain to fall, for He is the Creator of all things."

Chisholm.

51. Napoleon and his Victories.—One of Napoleon's officers once asked him in a jesting way how he could believe there was a God, never having seen Him. "Listen," said Napoleon, "I will tell you. You say I have a talent for war: when any important movement was to be made in battle, you were the first to ask 'where is the Emperor?' and why? because you trusted my talent, yet you had never seen it. Did you then doubt its existence? No, because you saw its effects. But which of my victories can be compared to any of the wonders of creation? And what military movement can bear any comparison to the movements of the heavenly bodies? My victories make you believe in me; the universe makes me believe in God."—*Gibson.*

52. The God of Socrates.—Among the ancient Greeks, who, with all their learning, were plunged in idolatry, there lived Socrates, who was convinced, by studying the wonders of nature

and the admirable order of the universe, that there existed an Almighty Being, endowed with boundless intelligence, Creator and Preserver of all things. This he endeavoured to teach also to his followers. His enemies, incited no doubt by the devil, accused him of slighting the gods of the country, and at length he was condemned to death: he was poisoned with a cup of hemlock, B.C. 403.—*Schmidt.*

53. MISSIONARIES IN GREENLAND.—In 1721 the Danes sent missionaries to preach to the pagan inhabitants of Greenland, many of whom were converted and baptized. One of them, however, said to the missionaries: "Before you came, I often said to myself: 'A boat does not make itself: it requires a skilful workman. A bird requires more skill than a boat, no one can make a bird. As for man, he is above all: who made him? And how do the sun and the stars exist, and the earth, and the sea? Whoever made them must be endowed with great intelligence and power, and goodness.' It was thus we reasoned as to the existence of God, even before you came to teach us."—*Hist. of Greenland.*

54. BESSUS MURDERING HIS FATHER.—Bessus had slain his father, and though the murder remained unknown, the most frightful thoughts held sway in the murderer's mind, giving him no rest, night or day. While he was taking a quiet walk with some friends, suddenly some crows began croaking in the air, and Bessus, forgetting he was not alone, cried out in terror: "Why do you torment me, miserable birds, and keep reproaching me with the death of my father?" Thus was the crime discovered through the voice of conscience.—*Plutarch.*

55. THEODORIC AND SYMMACHUS.—Theodoric had beheaded Symmachus, and soon both the image of his victim and the terrors of eternity gave him no peace or rest. One night as a large fish was served up at supper, he thought he saw in it a phantom ready to seize him, and fled in horror from the table, saying: "There's the head of Symmachus; see his eyes staring at me, and his teeth ready to tear me to pieces: off with you, begone!" he added. After this a burning fever seized the unhappy monarch, and three days later he died.—*Cat. en Ex.*

56. THE ANIMAL-ATHEIST!—A dashing young man once called on a Jesuit Father, wishing to have a discussion on religious matters: the Father, however, received him coldly, saying he did not usually speak on such matters with strangers; whereupon our young fop

declared himself an atheist. At this, the Jesuit took an eye-glass, and deliberately examined the dandy from head to foot. "What have you got to look at, that you examine me so attentively?" asked the young scoffer. "Oh," said the Jesuit, an arch smile on his face, "I have never before seen the animal they call atheist, and I want to see how he is made!" On hearing this, our strong-minded man beat a retreat as fast as he could.—*Filassier.*

57. THE INN ON FIRE.—An innkeeper who had been very irreligious, came at length to say he did not believe there was a God. Two worthy men came in for supper, and for several hours he never ceased to bother them with his senseless talk, they meanwhile endeavouring to refute their host, and trying to convince him of the existence of God. They failed, however, and at length returned to their homes. An hour or two later they were roused with the cries of "fire," proceeding from the street, and on getting up they found it was the inn that was burning, the flames bursting from the roof. The owner was no sooner awakened than, seeing what was taking place, he exclaimed: "O God, my God! save me, help me!" "Ah," said the others, "you denied God all last night, and now you call on Him to help you. Confess then that there is a God whom we must serve and adore!"—*Schmid.*

58. A WITTY REPLY.—A man had been talking a great deal of his atheism to a lady, trying to convert her to his way of thinking. Annoyed at his want of success, he said: "I wouldn't have believed that in a gathering like this, I should have been the only one not to believe in God." "Oh, you're not the only one," replied the hostess. "My horses, and my dog and cat share the honour with you: only these poor animals have more sense than to boast of it! To say there is no God means, I am wicked and I fear there may be some One above to punish me!"—*Cat. en Ex.*

59. S. ANTONY STUDYING THE HEAVENS.—The numbers of those who visited S. Antony in the desert were astonished at his wisdom and at the sense of all his sayings, and they asked him where he had discovered such science and wisdom. The Saint, pointing one hand to Heaven, and the other to earth, said: "There is my book, I have no other: all should study it: in considering the works of God, they will be filled with admiration and love of Him who has created all things."—*His Life.*

60. S. MARY OF PAZZI AND THE FLOWER.—S. Mary Magdalen of Pazzi, gathering some flowers in the convent garden, and

inhaling their fragrance, suddenly exclaimed: "O goodness of God, who, from eternity, didst destine these flowers to give pleasure to a sinner like me."—*Her Life.*

61. S. PAUL OF THE CROSS AND THE FLOWERS.—S. Paul of the Cross used to picture to himself all creatures as having a voice to speak to man and say: "Love Him who created thee!" Often when out in the country, admiring the works of God, he would touch the flowers at his feet with his stick and say: "Hold your tongues, be quiet." He often told his religious that the flowers were a constant reminder of the love and adoration they owed to their Creator."—*His Life.*

62. KING CANUTE'S REBUKE.—The flatterers of King Canute, eager to gain the royal favour, styled him not only King of England, but also Lord of the sea: "the very elements," they said, "were subject to him." Wishing to read them a lesson, Canute ordered his chair of state to be placed at the edge of the water, by the sea shore, and there he took his seat. The tide was coming up, and the King, in a tone of majesty, ordered it to retire, that it might not wet its lord and master. The waves, however, advanced rapidly and soon flowed over the King's ankles. Then rising and turning towards his confused nobles, Canute said to them: "Confess how vain and empty is the power of an earthly king, compared with His, who alone can say to the waves, 'thus far shall ye go and no farther.'" Then, taking the crown off his head, he went and laid it on the great crucifix, in the Cathedral of Winchester, nor did he ever wear it again. From that day forward, he studied only to advance in humility and meekness, and ended a glorious reign by a saintly death.—*History of England.*

63. THE CONQUEROR AND THE INDIAN CHIEF.—A poor Indian Chief was one day brought before the Viceroy of the Spanish Indies, accused of plotting against him. The poor man tried to prove his innocence, but everything seemed to go against him, and he was condemned to death. Seeing there was no longer any hope, he fell on his knees, and reverently put his hand on the hilt of the sword the Viceroy had at his side. "Noble conqueror," he then exclaimed, "how could I be guilty of such a crime, seeing this sword always at your side! How could I dare to attempt the crime I am accused of, knowing that with one blow you could strike me dead!" These words of the Chief seemed to prove his fear of the Viceroy's power, they seemed to prove his innocence,

and obtained his release. — This is but a feeble image of our nothingness and misery before God, who could in a moment take our lives and cast us into hell for a single grievous sin against Him.—*Chisholm.*

64. MOTHER AND CHILD.—"What?" replied a mother to her young child, who was saying she had never received anything from God: "you have never received anything from God? Who made the grass to grow and the corn to ripen? Who made the trees to blossom and then produce fruit? Who made the flowers to bloom? Who is it that makes the rains to fall on the earth, and the sun to shine and ripen everything? Is it not God who has done this, and all for us? What a proof of His goodness to you and to everyone! Oh! we can never thank Him sufficiently for them!"—*Power.*

65. "WHO MADE THE DEVIL?" "Who created the angels?" was the question one day asked of some children. The answer was easy: God. But who made the devil? There was the difficulty! They thought, reflected, and thought again, when suddenly one exclaimed: "God created him angel, and he made himself a devil."
Cat. en Ex.

66. THE DEMON OF ALEXANDRIA.—A solitary was transported in spirit into a monastery where there dwelt over three hundred monks. He saw an immense number of devils following the religious everywhere—to the garden, refectory, and especially the Church—seeming to push and pull them about and distract them in every way, to lead them into sin. The anchorite was then transported to Alexandria, but found there only one devil, seated by the city gate, apparently with nothing to do. In his doubts as to the meaning of this, an angel gave him to understand that the devils are numerous and busy in monasteries, because there they find resistance: whereas, in the city, one was sufficient, people in the world being naturally prone to evil, and too careless to resist.
Rodriguez.

67. THE DEVIL AND THE CURE OF ARS.—For thirty years or more the holy Curé of Ars was tormented by the evil spirits, not merely in the way of temptation, like other men, but by physical ill-treatment, like Job. Often at night-time he was disturbed by their giving loud knocks at his room door, and by horrible noises on the staircase. They would enter his room, seize the bed-curtains, fit to tear them to pieces, and sometimes throw him out of bed, and once they set it on fire.—*His Life.*

68. The Devil at Death.—Chrysacrius led a life of most sinful excesses, which at length wearied the Divine Justice; he was seized with some illness and reduced to the last extremity. Before dying, however, his eyes were opened, and he perceived around him a crowd of evil spirits, ready to drag his soul down to hell. Terrified at the sight, he trembled in every limb, and called his son to come and protect him. His whole family was soon beside him, yet he alone saw devils on every side, turn where he would. At length, weary and exhausted, he exclaimed: "A truce till to-morrow," and with these words on his lips, the sinner expired.
S. Gregory.

69. Intended Revenge.—The following narrative is given by one who was the subject of it: Having resolved with another to avenge an insult, we agreed to attack the enemy's house next night. All was ready, when suddenly there stood before me a young man of comely appearance, who said: "What are you doing, and what mean these instruments of death?" As I said nothing, he continued severely: "Think you I know not your design? You complain of some insult received, and think not of that you offer daily to God by your sins! For a trifle, you meditate taking the life of another, while God, full of mercy and compassion, spares you yours, when he might change it into eternal death! But there is time yet. God seeks not the death of the sinner: therefore be converted and live." He urged me to make a general confession. Meantime my companion came to remind me it was now time to carry out the evil design we had planned together: I went and told him I had changed my mind, and on returning to my room, I found the young man had disappeared, and I have never been able to think it was anyone else than my angel guardian.—*Cat. en Ex.*

70. S. Frances and Her Angel.—S. Frances was often permitted to see her angel guardian, and to him she had recourse in all her trials. When Satan came to tempt her, the angel looked on her with affection and strengthened her against him. Did she fall into any fault, a sadness overspread his countenance; but when she repented, he reappeared full of joy and gladness: thus he was to her a source of spiritual force.—*Her Life.*

71. S. Agnes not Afraid.—When S. Agnes refused to offer sacrifice to the idols, the judge threatened to have her taken to a house of sin. She only smiled and said: "If you knew the power of the God *I* serve, you would never threaten me thus: he has

given me an angel to protect me!" When the judge's son went up to insult her, her angel struck him dead at her feet.—*Her Life.*

72. NEVER ANGRY.—Asked how it was he was never angry, but always bright and gay, a hermit replied: "I always remember the presence of my good angel, who whispers to me what to say and do, and notes down the manner in which I do all things: this thought fills me with respect for him, and thus I am enabled to avoid whatever may displease him."—*Lives of the Fathers.*

73. S. WENCESLAUS AND THE ANGEL.—Prince Ladislas having rebelled against King Wenceslaus, and being on the point of piercing him through with his sword, saw by the side of his king, an angel who said: "Strike not." Full of fear, the prince fell upon his knees, begging pardon from the Saint.—*Cat. en Ex.*

74. "HOLY ANGEL, PRAY FOR HER!"—In September, 1843, in a small village in the Tyrol, a joiner was piling up some wood to a considerable height, when suddenly the whole mass of timber topples over, burying under its ruins his little daughter, some three years of age. The parents' first words were: "Holy angel of our child, pray for her!" They hastened to remove the wood, with every precaution, fully expecting to find their child bruised to death, but imagine their joy and gratitude, on finding their little girl had not even received a scratch.—*Catholic Anecdotes.*

75. S. FRANCIS AND THE PRECIPICE.—S. Francis Regis having passed several nights with scarcely any sleep, at the close of a mission, was going to another village to begin another mission. On his way he was overcome with sleep, and was walking direct towards a precipice, without noticing it. Another moment and he would have fallen over the cliff, but he suddenly felt himself held by an invisible hand, and waking up, he sees the abyss at his very feet. He at once falls on his knees, to thank God for sending an angel to protect him.—*His Life.*

76. FREDERIC OF PRUSSIA AND THE SPARROWS.—This royal philosopher complained of the devastation caused annually in his States by the sparrows, and issued a proclamation, offering a reward for every sparrow's head that should be brought to him; and the war was waged with such vigour that in less than a year, there was nothing rarer than a sparrow to be seen in Prussia. The nation looked forward to magnificent crops, and the king rejoiced to have given a lesson of wisdom to Providence! But what happened?

Immense numbers of caterpillars and insects, freed from their enemies, devoured the harvest; and such was the desolation that Frederic, humbled and confounded, was obliged to repeal his law, and forbid under penalties that anyone should kill a single sparrow within his dominions.—*Gaume.*

77. S. Francis of Assisi, on the Lark.—This matchless figure of the simplicity and sanctity of the children of God had regained a portion of that dominion over nature which was lost to us by sin. He had a special love for larks: obedient to his voice, these little musicians used to gather round him for their concerts. At his death, a multitude of them were seen fluttering over the roof of the house in which his body lay, and celebrating, in songs of more than ordinary joy, the everlasting happiness of their friend. *Gaume.*

78. S. John of the Cross in Want of a Meal.—S. John of the Cross had unbounded confidence in God's Providence. The cook in the monastery having informed him there was no food for the morrow, he consoled him with these words: "Leave to God the care of providing food: to-morrow is far enough off: He is well able to take care of us." The morrow came and there was no bread in the place, when a man of means came to the door, enquiring whether the religious might not be in want, adding that he had dreamt so the night before. On the case being made known to him, he provided everything that was needed.—*His Life.*

79. Providence Justified.—A famous preacher had just concluded a sermon on Providence, when a man came and said: "I have heard your sermon: but I am a living proof of the contrary of what you said: for me there is no Providence! I have a wife and family, and work hard to support them: I've done no harm to anyone, and for twenty years I have tried to love God as a good Christian: but all in vain; I feel ready to drown myself, for I have bills due the end of the month, and am quite unable to meet them: I am lost, and would rather die than live!" "Well, my good man, you yourself shall become proof of the Providence of God! How much do you owe?"—"Nearly 3000 francs." "Then here are 2500: this sum was given me some days ago to dispose of for the relief of the unfortunate: go, pay your bills, and ever remember there *is* a Providence!"—*Noel.*

80. S. Francis and the Lost Boat.—S. Francis of Sales was wanting to cross over to Venice: he therefore took a place on a

vessel about to sail, and sat awaiting the hour of departure. Meanwhile a person came up and claimed the place, as having paid for the same some time ago. S. Francis begged to be allowed to remain, as he was anxious to reach Venice: but he had to leave the boat, which set sail without him. Before long a storm arose, the vessel foundered, and all on board were lost. S. Francis then saw reason to bless God and thank Him for his preservation.

81. LANFRANC AND THE ROBBERS.—The famous Lanfranc, all given to profane learning, had neglected his salvation. Passing one day through a forest, he was attacked by robbers, who took all he had, and blindfolded him, tying his hands behind his back, and left him alone, away from the highroad. In this extremity he fell into despondency: wished to pray, but could not, never having learnt what prayer was. Yet thinking of God in his heart, he now resolved, that, if delivered from present danger, he would consecrate the rest of his life to the divine service. Shortly after, some passers-by released him, and he made his way to the famous monastery of Bec, where he spent some years, and finally became Archbishop of Canterbury.—*Cat. en Ex.*

82. THE BIRD AND THE SANDS.—Imagine you saw a little bird come every day to the seashore and take away one grain of sand each time; how many years must pass before it could carry away all the sand on the beach? But if, instead of this, it came only once in a thousand years and did in like manner,—count, if you can, the years that must pass before all would be gone. Yet a time would come when every grain would have disappeared, and God would be as far from the end of His eternity as when the bird took away the first grain. O eternity of God!

83. ZEUXIS' REPLY.—Zeuxis once was asked why he devoted so much time to his pictures: "Because," he replied, "I am working for eternity." With how much more reason and confidence can the just exclaim: "We work for eternity, for a master who can and will give an eternal reward."—*Cat. en Ex.*

84. S. TERESA'S EXPLANATION.—When S. Teresa was quite young even, she delighted in being alone, to think of God and long to be with Him. When she heard the clock strike, she would exclaim with joy: "Behold me one hour nearer to my country and eternal reward."—*Her Life.*

85. WHERE GOD IS AND IS NOT.—A priest catechising some children, among other things asked a little boy the question:

"Where is God? Tell me where God is and I will give you an orange!" The child replied: "I will give you two oranges, if you will tell me where God is not!"—*Noel.*

86. S. ANTONY IN TEMPTATION.—When S. Antony retired from the world to the desert, he was subject to many temptations and assaults on the part of the devil. On one occasion he was so distressed that he exclaimed: "O my good Jesus! where wast Thou all this while?" Who replied and said: "I was here beside you: I saw your conflict and struggle: by My permission you were tempted; but fear not, fight bravely, for I am always near to help you!" These words filled his soul with peace.—*His Life.*

87. THE EMPEROR AND HIS SON.—The Greek Emperor Basil gave his son Leo this good advice: "Never, my son, will you regret a single action if, whenever you do anything, you only bear in mind that God sees and observes you: in this manner, neither in public nor in private, will you dare to do any guilty act. If you can escape the eyes of man, you cannot fly from the sight of God, who penetrates into the very depths of the heart."—*Cat. en Ex.*

88. THE TRANSPARENT HEAD.—A young man complained to a priest that he could not rid himself of impure thoughts. The priest replied: "Imagine your head is made of glass, and that everyone can read your thoughts!" "Oh," sighed the young man, "I should die for very shame, could men but read my thoughts." "Well," continued the priest, "God sees more clearly what passes within us than man ever could through the brightest crystal: remember this and you will easily overcome your temptations." The young man followed this advice and soon triumphed over his enemy.—*Kranzel.*

89. DIDEROT'S ADVICE.—Even Diderot used to say: "We do not insist sufficiently upon the presence of God. If I had a child to bring up, I should make him look on the Divine Being in such a manner as to make it an effort to forget Him. Instead of quoting the example of a man—perhaps worse than himself—I should say plainly, 'God hears you, and you dare to lie!' Young folks require to be taken by the senses. If a gathering took place, I would set apart a place for God; if we were both together I would teach my child to say, 'We were three; God, my father, and myself.'"

90. S. THOMAS' REPLY.—When S. Thomas of Aquin was at the point of death, one of the brothers begged of him a rule of con-

duct, and the Saint replied: "Whoever walks always in the presence of God will never lose His friendship by consenting to sin.

91. THE PORTRAIT.—A pagan woman was going to commit some crime, when she noticed before her the portrait of a man of virtue. Filled with shame and confusion, she went away, feeling as though this mortal being were looking at her with threatening aspect. How much more terrible is the eye of Him who sees the most secret thoughts of man!—*Lohner.*

92. THE EYE ON THE SCEPTRE.—The Egyptians considered God the great eye of the world, seeing and penetrating all things! Hence they made a sceptre of gold, at the summit of which was an eye wide open. By the sceptre they wished to show forth the sovereignty and power of God. By the eye, His boundless knowledge of all things. Placing the eye at the top of the sceptre, they indicated the heights where God dwells, from which He contemplates all things that exist.—*S. Cyril.*

93. S. THAIS AND PAPHNUTIUS.—S. Thais, in her youth, led a wicked and abandoned life. Holy Abbot Paphnutius was inspired of God to try and undertake her conversion. He, therefore, went to visit her in disguise, and asked to speak to her. She showed him a room where there would be no interruption, but Paphnutius asked for a more retired apartment. When shown another, he was still dissatisfied; but Thais said: "No one can possibly see or hear us." "And what of God?" said Paphnutius, "Is there no place where we can escape His all-seeing eye?"—"Alas, no," replied Thais, casting herself at the feet of Paphnutius, whom she now perceived to be a man of God. He spoke to her so forcibly of the Divine presence that she abandoned her wicked life for a life of penance in the desert.—*Lives of the Fathers.*

94. S. LIDWINA'S CONSOLATION.—S. Lidwina was the daughter of poor parents, and during life was afflicted with terrible sufferings. Her body was covered with ulcers, and on a bed of rough boards she lay for eight and thirty years—subject to constant pain, the object also of reproaches from those around her. Yet she complained not, but was ever patient and resigned. She used to say, "God's eye is on me; He sees and knows all: that is sufficient!" When the end of her sorrows came, she died in peace, and went to her home above. The poor despised sufferer became an object of veneration to the Faithful, and is numbered by the Church among the Saints.—*Her Life.*

95. DEATH OF ARIUS.—The frightful death of Arius is a terrible example of the just anger of God against the teachers of false doctrine. Arius lived in the fourth century, and blasphemously asserted that Our Lord was not truly God. He had many followers and powerful support, and even secured that he should be solemnly received again into the Church. On the day appointed, a great procession was formed in Constantinople, and, with songs of triumph, Arius was led forth towards the Church, boasting of the victory he had gained over the Bishops. But suddenly he was seized with frightful spasms, which compelled him to retire, till he should be able to resume his journey. Time passed away and he did not reappear; his followers became alarmed, and at length went to his room. There a fearful sight awaited them: Arius lay stretched on the ground, his face pale and livid, his body stiff in death, and the floor covered with his blood and intestines. His body had burst asunder, like that of Judas.—*Theodoret.*

96. S. AUGUSTINE AND THE CHILD BY THE SEA.—While engaged in writing on the subject of the Blessed Trinity, S. Augustine was one day wandering by the sea-shore, meditating on the mystery. While thus engaged, he saw before him a child, amusing itself in carrying the water of the sea into a hole it had prepared in the sand. S. Augustine asked him what he was doing. "I am trying, he replied, "to empty the sea into this little hole." "Then you are trying to do an impossible thing." "Not more impossible," replied the child, "than for you to understand or explain the mystery of the Blessed Trinity," and with these words he disappeared.

97. S. JOHN OF MATHA AND THE ORDER OF THE TRINITY.—When S. John of Matha was saying his first mass, there appeared before him an angel clothed in white, with a blue and red cross on his breast, with his hands crossed and resting on the heads of two captives, one a Christian, the other a Moor, as though wishing to make an exchange. The Bishop and others who assisted at this first mass also saw the vision, and consulting together as to what it could mean, resolved to send the young priest to Rome, with full details of the occurrence. On his way thither, he fell in with S. Felix of Valois, and the two were kindly received by the Pontiff, Innocent III. The Pope, celebrating the holy Sacrifice to know God's will, became witness of the same vision. He could no longer doubt his two visitors were inspired of God to work for the

redemption of captives, and he gave them a habit like that seen in the vision: the white colour of their robe represents the Father, as white is the principle of all the colours, and receives its perfection from none; the blue of the cross, being a livid colour, represents the Son, all covered with wounds, in His Passion; while the red, the colour of fire, recalls the Holy Ghost, who inflames the hearts of men with love. Hence Pope Innocent called the new Order by the name of the Trinity for the Redemption of Captives.—*His Life.*

98. "O SANCTISSIMA TRINITAS."—Nothing more famous than this constant expression of S. Francis Xavier. For more than ten years the echoes of the East resounded with this mysterious exclamation, which was the war-cry of the S. Paul of modern times. To excite himself to the gigantic war he had undertaken against the paganism of India, Francis considered the august image of the Holy Trinity disfigured in so many souls of men, and he cried out "O most holy Trinity." Neither hunger nor cold, neither difficulty nor danger, could stay his zeal in repairing, by instruction and Baptism, the spoiled image of the three august persons: "O sanctissima Trinitas."—*Gaume.*

99. THE MARTYR OF THE TRINITY.—S. Barbara's father was a pagan, and because she would not abjure the Christian Faith, he had her shut up in a high tower as yet unfinished, and set out on a distant journey. She remarked there were but two windows in the room allotted to her, but after many entreaties she prevailed on the workmen to put in a third, as she intended to consecrate them to the three divine persons. When her father returned and found his plans had been altered, and moreover that Barbara was the cause of it, he was filled with rage: and finding her still immovable in her Faith, he fell on her and with his own hand pierced her through with his sword, A.D. 306.—*S. John Damascene.*

100. ARCHIMEDES AND HIS REFLECTOR.—About two centuries before Christ, the Romans laid seige to Syracuse, in Sicily. Their fleet surrounded the place on the side of the sea, cutting off all communication with other countries. But in Syracuse there lived a learned scientist, named Archimedes, who among other things, to harass the Romans, introduced a species of burning mirrors, which concentrated so well the rays of the sun on to the ships as to set fire to them at a distance of five hundred yards. Though related by the historians of antiquity, these facts were afterwards denied

as impossible, till Buffon, in the 18th century, proved them again by his own experiments.—*Cat. en Ex.*

101. LACORDAIRE AND THE OMELET.—Lacordaire was once dining with a number of guests, among whom was a young traveller, evidently full of confidence in himself, with very little modesty and reserve. Among other things, the conversation fell at last on matters of religion, and our traveller observed that he believed nothing he could not understand. An omelet was being served at the moment, and after taking the best bit for himself, he handed the rest to the Dominican Father, who until then had spoken but little. On receiving the dish, he said to this traveller: "Can you tell me, sir, how it is that fire which melts iron and lead hardens these eggs?"—"I really couldn't say," replied he, rather taken aback by such a question. "Nor I either," added Lacordaire, "but I find that doesn't prevent your believing in omelets!"—*De Ségur.*

102. THE FINGER AND THE EAR.—Young Antony, travelling in a bus, raised his cap as he passed before a Church, whereupon another passenger said: "I see you go to Church: what do you learn there?"—"I've learnt the chief mysteries of religion." "Mysteries! don't you know, my boy, that we must never believe unless we understand: that's my principle, at any rate." "Then," said Antony, "tell me why your little finger moves, when you make it?"—"It moves because I will it, and because the life that is in me makes it move!" "But why does it move?"—"Because I will it!" "Yet your ears won't move, when you will it: how is that?" This ended the conversation, for the passenger saw that young Antony was getting the best of it, both in argument and applause. *Gridel.*

103. THE BLIND MAN AND THE PICTURE.—Take a man born blind: make him pass his hand over the smooth surface of a picture, which to you presents all the effects of light and shade. Tell the blind man that on the smooth surface he feels, you see any amount of hills and dales and uneven lands. How can he conceive that what is smooth to his touch should be so uneven to the eye? It would be to him an absurdity, a real mystery. He is wanting a sense to enable him to understand, the sense of sight, the loss of which prevents him knowing the effects of light and perspective.—Well, we are this blind man in regard to the mysteries of Faith: we are wanting, at present, a certain degree of intellect to understand them. The blind man, on the testimony of other men, should

reasonably believe the marvels of vision, without understanding them; and we, on the word of God, should accept the mysteries of religion, without being able to sound them.—*Frayssinous.*

THE SECOND ARTICLE.

104. S. Bernardine and the Holy Name.—S. Bernardine, devoting himself to the ministry of preaching, particularly endeavoured to inspire men with a great love for Jesus Christ and His Holy Name. Often at the close of his sermons he would show the people this sacred name, written in letters of gold on a small tablet, and would invite his audience to kneel and unite with him in adoring and praising the Redeemer of men.—*His Life.*

105. Julian and the Temple of Jerusalem.—Julian, the Apostate, attempted, in the 4th century, to falsify Our Lord's prediction concerning the Temple: that there should not remain of it a stone upon a stone. He announced to the Jews that he was going to rebuild it; they flocked, therefore, to Jerusalem from every quarter, rejoicing in the hope that the Kingdom of Israel was soon to be re-established. They set to work and easily removed what remained of the Old Temple, thus fulfilling to the letter Our Lord's prediction. But as soon as the first stones came to be relaid, an earthquake cast them forth to a great distance, and a whirlwind carried away the sand and lime, and other materials. But what was more supernatural, great globes of fire issued from the earth in all directions, killing the workmen, and destroying their tools. This terrible phenomenon was renewed several times, at each fresh attempt to continue the work, so that finally they were obliged to desist from their impious design, and this prodigy led to the conversion of many Jews and pagans, and has been recorded by several of their historical writers.

106. The Martyrs of Typasus.—An heretical Bishop had been forced into the See of Typasus in Algeria, and the Catholics refused to recognize him because of his Arian heresy. The African king, Hunneric, furious at such opposition, had three hundred of them seized, and commanded them to say, "Jesus Christ is not God,"

under pain of having their tongues cut out in the public square of Typasus. Not one consented to such impiety, but all preferred the punishment instead. But see the power of God: when their tongues were cut out, they continued to speak as before, repeating for a long time, "Jesus Christ is truly God."—*Victor de Vite.*

107. S. Amphilochius and Theodosius.—S. Amphilochius begged the Emperor Theodosius to forbid assemblies of the Arians, so hostile to the divinity of Jesus Christ: but the latter thought such a measure inopportune. In a further audience obtained on this subject, Amphilochius saluted the Emperor, and gave him all the marks of respect due to his exalted position, but paid no attention to the young prince, seated beside him, but rather seemed to deliberately treat him with coldness and indifference, even when his attention had been drawn to the child's presence. The Emperor, displeased at this, ordered the Bishop to leave the palace. "Sire," then said Amphilochius, "you are displeased because I show no respect to your son: doubt not that God in like manner abhors those who refuse to offer to His Son, the honour they pretend to pay to Himself." The Emperor understood the stratagem of the Bishop, and at once made the decree, forbidding the assemblies of Arian heretics.—*Sozomenus.*

108. The Philosopher Struck Dumb.—Some Arians one day opened a discussion with a holy Bishop named Alexander, who, though he had not spent much time, like his enemies, in preparing for the meeting, ventured to face them, full of confidence in God. Their spokesman, a skilful and practised orator, forgetful of the reserve and decorum due on such occasion, began a proud and arrogant harangue, as though he had already won the day, when the holy Bishop addressed him and said: "In the name of Jesus Christ, whom I serve, be silent!" That moment the philosopher was struck dumb, and could thus convince himself that religion consists not in fine words or self-sufficient airs.—*Sozomenus.*

109. The "Angelus."—To lead the Faithful to praise and thank God for the benefits and mercies of the Incarnation, and at the same time recommend themselves to Mary who had so great a share in that mystery, Pope Urban II., in 1095, decided that the bell should toll morning, noon, and evening, and that at each time the "Angelus" prayer should be said. Many of his successors have granted indulgences to this devotion.

110. THE HOLY HOUSE OF LORETTO.—A few miles south of Ancona, in Italy, there is a stately Church rising among the houses of the little city of Loretto. On entering in, the traveller observes a singular rectangular edifice of no great height, constructed apparently of white marble, and richly adorned with statues and sculpture. This is the famous *Santa Casa*, which tradition asserts to be the very same building in which Mary received the visit of the Archangel, and where the Holy Family dwelt for many years. Externally, the original walls cannot be seen; but within, the coarse stonework of the original masonry is exposed to view. It measures about 31 × 13 ft. The legend of the Holy House is, that when the Christian power was expelled from Palestine, at the end of the 13th century, that the building might not be left to the mercy of infidels, angels lifted it from its foundations and carried it through the air, first to Illyria, and then to its present position at Loretto. From that day to this it has been the scene of numerous miracles and tokens of Heavenly favour. It has a world-wide reputation, and has been visited by Saints, Pontiffs, Kings, and crowds of pilgrims from all parts. In the Missal and Breviary, a proper Mass and Office commemorate this miraculous translation.—*Northcote.*

111. THE YOUNG MAN'S IRREVERENCE.—It is related that a certain young man, who once was present at Mass, neglected to genuflect at the words *Homo factus est* in the Creed, whereupon the devil appeared to him in terrible form, and thus addressed him: "Ungrateful wretch, dost thou not thank and adore the God, who was made man for thee? Had He done for us what He has done for thee, we should be ever prostrate before Him in adoration and love: and thou dost not even make a sign of thankfulness." So saying, he struck him with his club and left him, like Heliodorus of old, half dead with pain and fear.—*S. Liguori.*

112. THE DEATH OF S. MICHAEL!—A prince of the Saracens, named Alimondar, had the happiness of becoming a Christian. Severus, patriarch of Antioch, and follower of Eutyches, who held there was but the divine nature in Our Lord, endeavoured to gain him over to his sect, and sent two prelates to indoctrinate him. Alimondar arranged for a second interview, during which an officer, to whom he had previously given the word, came and whispered something in his ear. Suddenly the prince became sad, and his eyes seemed moist with tears. "Alas," he said, "I have evil tidings: just think, S. Michael has just died, and the court of Heaven is in

great tribulation!" The two prelates with a smile hastened to reassure him, and told him the angels are immortal and can neither suffer nor die. "And you would have me believe that Jesus Christ has only the one divine nature! Yet He suffered and died! Can God die then?" At this rebuff, so little expected, the two heretics lost no time in taking leave of a prince who showed so much sense. *Cath. Anecd.*

113. THE BAR OF GOLD AND IRON.—A Eutychian, holding but one nature in Christ, was trying to convince a Catholic boy of the same. To prove his point, he placed two pieces of iron in the fire and when melted he joined them together so as to make but one: "Behold how God and man unite, to make but one nature in Christ!" "But," said the boy, "supposing you take a piece of gold and a piece of iron, will they not unite and make a single bar, but of two metals quite distinct? So in the Son of God, the two natures, divine and human, remain distinct, though united in the one person of God the Son."—*Anec. Chrét.*

114. THE CHILD IN THE WOOD.—A monk was passing through a forest one Christmas eve, meditating on the goodness of God in sending His divine Son into the world to redeem us. He thought he heard the cries of a child somewhere near him, and turning aside a little, he saw lying on the snow a beautiful babe, crying and trembling in the cold. Filled with compassion, he said, as though speaking to it: "How are you thus left alone? Who has had the cruelty to leave you here?" To his surprise, the child answered him: "Alas, how can I help crying, when I am abandoned by every one, even on this night of my love, when no one receives me or has pity on me!" and with these words he disappeared, for it was the divine Child Himself. The monk then understood how great was the ingratitude of men towards Our Lord's mercy in the Incarnation.—*S. Liguori.*

115. "HOW UNGRATEFUL!"—When the first missionaries to Japan told the natives of the greatness, power, and perfections of God, a feeling of awe came over them, which increased as they learned that this God was always near them, even in their very souls. Their astonishment knew no bounds when they heard of the sin of our first parents. But when told of the suffering and death of Our Lord, they cried: "How good, how loving must the God of the Christians be!" The fathers then explained that God has commanded us to love Him under pain of terrible punishment: "Surely,

that was not necessary," they answered. "Surely the Christians must always love so good a God, and be ever inflamed with thanksgiving and gratitude!" When told this was not so, but that many spend their lives in offending God, the indignation of the savages knew no bounds: "Who ever heard of such ingratitude! O hard-hearted barbarians!" they exclaimed: "they ought all to be destroyed off the face of the earth!"—*Cat. pratique.*

116. "AM I LIKE JESUS?"—A pious boy once received a beautiful picture of the holy Child Jesus. Every day he looked at it, and tried to resemble that divine Child. "Have I been like the holy Child this day?" he used to ask himself each night. "Was I obedient, like Him? Did I love God and my neighbour as He did? Have I tried to advance in wisdom and grace as He did?" Thus the boy grew up into manhood, trying to resemble the divine Child in all things. At length he became a model of virtue, and a great Saint. Can we not do the same?—*Chisholm.*

117. THE TONGUE OF S. PAUL.—S. Paul, as we may learn from his epistles, had the name of Jesus deeply engraved in his heart. History says that when he was beheaded, his tongue still pronounced thrice the holy name of Jesus. No doubt it was the sweetness of this name that changed into milk the blood that should naturally have come forth, when his head was struck off.

118. THE HEART OF S. IGNATIUS, M.—S. Ignatius, Bishop of Antioch, had the divine name so deeply impressed on his heart, that when they opened it after his death, they found the name of Jesus written there in letters of gold.—*Bollandists.*

119. S. IGNATIUS OF LOYOLA.—The great devotion of this Saint towards the holy name led him to give to the religious order he founded, the name of Society of Jesus. One of the members of this order, S. Francis Regis, was accustomed to salute those he met with the words: "Praised be Jesus Christ," which for many generations became a common form of greeting in Catholic countries.

120. THE MIRACLE OF BOLSENA.—In the litte town of Bolsena, in Italy, a priest was saying mass, but, after the words of consecration, had doubts as to the Real Presence. Our Lord, to lead him to better dispositions, allowed the sacred Host to pour forth blood in such quantity, that the corporal and altar-cloths were all saturated. The Pope had this corporal taken to him, on hearing of the

miracle, and received it with great splendour and ceremony. For many years it was solemnly carried in procession, on the feast of Corpus Christi.—*Giry.*

121. MIRACLE OF THE SANCTUARY LAMP OIL.—In 1638 a young man was taken to the hospital of Saragossa, his leg so seriously injured that it was found necessary to amputate it. For two years after this he was seen constantly at the Church door, begging the alms of the Faithful; every day he entered the Church, and with oil from the lamp in the sanctuary he used to anoint the stump of his leg. One morning, in 1640, after sleeping more soundly than usual, he found, to his intense amazement, as may be supposed, he had two legs, perfect as before the accident. On hearing this the ecclesiastical authorities set on foot a strict enquiry. The surgeon and those who had assisted at the amputation, and many who had seen and known the young man after the operation, gave their testimony on solemn oath. After a very long and exact examination of the various witnesses, the Archbishop solemnly declared the fact miraculous, and writers of weight have confirmed this sentence.
Cat. en Ex.

122. S. ANTONY AND THE MULE.—S. Antony of Padua was preaching at Toulouse, where great numbers of men denied the Real Presence. He was speaking with great force, when suddenly one of them exclaimed: "All well and good: you can prove anything, if you have a good flow of language; but come to plain facts: can you prove your doctrine by a miracle?"—"However unworthy I may be, I think God will grant me this for your conversion. What miracle do you ask for?"—"Well, I have a mule, and if it falls on its knees in the presence of what you call the Blessed Sacrament, I will believe, like you, that the consecrated Host contains its Creator and mine." The proposal was peculiar, but S. Antony accepted it, knowing how God had more than once worked miracles by means of animals. Accompanied by large numbers of people, he goes in solemn procession to the public square, where the heretic awaited them with his mule. The Saint then apostrophized it and said: "Creature of God, in the name of thy Creator, whom I hold in my hands, I command thee to fall down and adore!" and immediately the poor animal was on its knees, and there remained while the crowd passed to and fro to see it. At the Saint's command it arose and went to its food. The owner was the first to cry out "I renounce my errors for ever; I believe now in the Real Presence.

I am a Catholic." Many others followed his example, and entered the true Church.—*Postel.*

123. S. THARCISIUS, FIRST MARTYR OF THE EUCHARIST.—A child was the first to have the honour of martyrdom for the cause of the Real Presence. One day some pagan soldiers met him carrying the Blessed Sacrament to his home, as was not unusual in the early days of persecution. They seized him and threatened to ill-treat him, unless he made known what it was he was carrying; but he would never betray the secret species. So they struck him with sticks and stoned him to death. They searched his body and his garments, but God permitted that they should find nothing, and they fled away in terror.—*His Life.*

124. A CONVERSION AT MARSEILLES.—An English Protestant was visiting a Church in Marseilles: through curiosity, or perhaps in the hope of surprising some Catholic contradicting in his acts his profession of faith in the Real Presence, he hid behind one of the columns to see, without being seen, what went on in the Church. The masses were over, and he was alone; as he expected, the Sacristan came shortly to do up the sanctuary. This was a man of real piety and lively faith, and evidently thinking himself to be alone in the Church; whenever he passed before the tabernacle, he made a most profound and prolonged genuflexion. At this sight the Protestant felt his heart soften within him; he laid aside his prejudice, studied the Catholic religion for himself, and was not long in embracing it.—*Cat. en Ex.*

125. A SACRILEGIOUS PARODY.—In a village of Prussia a blasphemer took it into his head to turn into ridicule the most Holy Sacrament. Sitting down to table with his companions, he takes some bread and wine, and pronounces over them with mock solemnity, "This is my body; this is my blood!" He then pretends to give communion to those around him, and said: "Take ye all!" At length he communicates himself, but no sooner had he completed the parody, than he laid his head on the table, and in a few moments he died. He was buried outside the Catholic Cemetery, A.D. 1807.—*Schmid.*

126. GOD'S SENTRY.—In 1847, the pastor of a Church in Orleans began to notice that nearly every day, from one to three, there came and remained in Church a soldier of noble bearing and pious demeanour; there he remained straight as a pillar and

motionless before the grating of the Sanctuary. A captain came one day to visit the Church, and the priest explains this to him, and in a short time in comes the soldier as usual. The captain recognizes him as his confidential servant. Going then all to the sacristy, the captain enquires what he is doing there. "Captain," he replied, "I am keeping two hours' sentry before the good God. There are sentries everywhere: in Paris, the President has four; here, my General has two; the Prefect has a sentry, the Bishop, and so on. Now the good God is greater than all these, and yet he has no sentry, so I go on duty for Him when I am free, and I assure you the time is not long, for I love Him, as you do yourself, captain." This captain was a religious man, and encouraged his soldier to continue his good work for God.—*Cath. Anecd.*

THE THIRD ARTICLE.

127. The Rolling Rock.—A pagan priest came to ask S. Gregory Thaumaturgus to instruct him in the Christian religion. This he was willing to do, and naturally commenced with the principal mysteries. Having explained that of the Holy Trinity, he came to that of the Incarnation, when he said that the Son, the Second Divine Person, had compassion on the world, lost by the sin of Adam; that He came down on earth, and took a body and soul like to ours, to the end that He might be able to suffer and die for us. "Impossible!" cried the pagan priest, "impossible! I cannot understand that!" "But, my friend," replied the Saint, "I do not understand it myself, for it is a mystery; I believe it, nevertheless, because such truths as these are not demonstrated by reasoning, but by the miracles of God's omnipotence." "Well, since that is the case, I will believe you, if you can, by a word, make this rock, which is here beside us, go and place itself yonder on the opposite side of the stream." S. Gregory raises his eyes to Heaven, addresses to God a short but fervent prayer, and cries: "*Betake thyself thither!*" Instantly, the huge stone rolled of itself to the spot indicated. This ended the dispute; the incredulous sacrificer found nothing difficult to believe, after that, in the sublime mysteries of religion, and became sincerely converted.

Life of S. Gregory.

128. CONFIDENCE OF S. TERESA.—This Saint had great devotion to S. Joseph, and in all her wants applied to him. This is what she writes: "I took for my advocate and master the glorious S. Joseph, and I recommend myself much to him. I cannot remember having asked him for anything which he did not obtain. I am quite amazed when I consider the great favours Our Lord has shown me through the intercession of this blessed Saint, and the many dangers, both of soul and body, from which he has delivered me. It seems that to other Saints Our Lord has given power to succour us in only one kind of necessity; but this glorious Saint, I know by my own experience, assists us in all kinds of necessities. Hence Our Lord, it appears, wishes us to understand that, as He was obedient to him when on earth, for he was called His father, so now in Heaven He grants him whatever he asks. Would that I could persuade all men to be devout to this glorious Saint. I have never known anyone who was truly devoted to him, and who performed particular devotions in his honour, that did not advance more in virtue, for he assists in a special manner those souls who recommend themselves to him."—*Her Life: Oct. 15.*

129. THE STABLE OF BETHLEEM.—The grotto of Bethleem still exists, and is enclosed in the large Church of the Nativity. You go down to it by a flight of sixteen steps. It is a natural cave which has been built over and then covered throughout with marble, by the piety of the Faithful, even to the floor, in the centre of which is a silver star, placed there in 1717, on which are engraved in Latin the words:

"HERE JESUS CHRIST WAS BORN OF THE VIRGIN MARY."

Kings, Emperors, Saints, and thousands of pilgrims have read them, and have dwelt on this spot, to adore Him who was born there. Many have left behind them the marks of their faith and piety, for thirty-two lamps are constantly kept burning on the very place where the true Light of the world was born.—*Mislin.*

130. OUR LORD'S CRIB.—The crib in which Our Lord was laid was taken from the Holy Land to Rome, in 642. It consists of five small planks of wood, about two-and-a-half feet long, by five inches wide. They are placed together and held by ribbons, duly sealed, covered with leaves of silver, and kept in a magnificent reliquary, in the Blessed Sacrament Chapel of S. Mary Major's, in Rome, and is one of the chief objects which pilgrims, visiting the eternal city, are always anxious to venerate.

131. INCIDENTS OF THE FLIGHT TO EGYPT.—The Gospels give no details of the journey to Egypt, but tradition hands down many, e.g:

As the Holy Family passed by the chief towns and cities, the idols of the pagans fell and were shattered to pieces.—*Orsini.*

Until some years ago, a well was shown to travellers wherein Our Lady was said to have washed the Divine Child; it was held in great veneration, not only by Christians, on account of its associations, but also by the Saracens of the country, on account of its extraordinary power of making the land fruitful.—*Giry.*

S. Anselm says the Holy Family settled at Heliopolis, now Cairo, where they lived for seven years in poverty and want, unknown and uncared for. Another tradition tells how one night they rested in a robber's cave, received with rough, but kind, hospitality by the captain's wife, whose child was white with leprosy. Mary asked for water wherein to wash her Divine Child. The captain's wife thought she perceived something remarkable about her guests, and with a kind of faith, she washed her own child in the same water, and at once his flesh became as rosy and beautiful as ever mother's eye could wish to see! Years passed away, and this Dimas, for such was his name, was led into Jerusalem, a captive, and condemned to death. He was one of the two malefactors crucified beside Our Lord, the one who received pardon for his sins as he died, paradise for his cave's hospitality in the past!—See Faber's *Foot of the Cross*, 2nd dol.

132. THE VIRGIN'S TREE.—As they were making their journey in obedience to this decree, the Blessed Virgin, bearing the Divine Child in her arms, feeling herself fatigued, sat down to rest under a turpentine tree, midway between Bethlehem and Jerusalem. Beside her was S. Joseph, holding in his hands two white doves, which were to be offered to the Lord in the temple. Whilst they sat at that place, the tree bent its branches, and spread them so as to protect the Holy Family and do homage to the Child Jesus. The miraculous tree existed for many long ages, and every pilgrim who passed that way kissed it respectfully, taking away with them some of its leaves or branches. It was unhappily destroyed in 1645; a Mahometan Arab cut it down in order to prevent the pious pilgrims from passing over his field. The Pacha of Jerusalem being apprised of this by the Fathers of the Holy Land, gave orders that young shoots should be engrafted on the roots of the old tree; but

it was useless. The monks sold the wood in small pieces and made of it crosses and beads, which were distributed amongst travellers. They likewise caused a cairn, or heap of stones, to be erected on the spot where the Virgin's tree had stood.—*Mislin.*

133. S. VINCENT IN CHAINS.—One day when S. Vincent of Paul was at Marseilles, he went to visit the poor galley-slaves who were sent to that city to fill up the time of their punishment. There was amongst them one man who seemed sadder than the others. "Tell me, my good man," said the Saint, "what is it that makes you so sad?" The man replied: "I have a wife and little family who live far, far away from this place; my heart yearns to speak to them again, but whilst I am here I can never enjoy that happiness. This is what makes me so sad." S. Vincent went to the overseer, who did not know who the Saint was, and asked permission to take the poor man's place, that he might have the happiness of seeing his friends again. This strange request was granted; the chains were taken off the poor man and put on S. Vincent, and he was made to work in the place of the criminal, till in a short time, it being discovered who he was, he was instantly set free. S. Vincent was not obliged to take the place of the galley-slave; it was his love for him that made him do so.—Jesus Christ did more for us; out of love for us He came down from Heaven that He might, in His own Divine Person, make reparation for our sins.—*His Life.*

134. THE LION AND THE LAMB.—In ancient history we read that a merchant went to the palace of a certain king and sold him false stones as real jewels. After some time the deception was discovered, and, in punishment of it, the merchant was condemned to be devoured by lions. On the day fixed for his death a great multitude had assembled to witness it. The King himself was there, surrounded by his court. A deep silence reigned in the crowd as they saw the condemned man led into the arena. At length the hour fixed for the execution came, and the king gave the signal: the gate of the arena was thrown open, and behold, instead of an angry lion, a little lamb came frisking in and ran towards the man, who thought his last hour had come. A sudden enthusiasm seized upon the multitude when they saw this, for they knew that the king had shown the poor man mercy, and they cried out with one voice, "Long live the king."—Our Heavenly Father has treated us in the same way, sending His own beloved Son—

"the Lamb of God, who taketh away the sins of the world"—to redeem us.—*Chisholm.*

135. S. ANTONY'S SURPRISE.—One day S. Antony had a vision, in which he saw the whole world covered with snares and nets which Satan had spread out to catch the souls of men. This sight filled him with great surprise and sadness. "O my God," he exclaimed, "who can ever hope to escape all these snares, for they are everywhere?" He heard a voice which answered him: "The man who is humble."

136. SATAN HATES HUMILITY.—S. Macarius was once going to his cell with some palm leaves, with which he was accustomed to make mats. Satan appeared to him carrying a scythe, with which he tried to strike him. But he could not touch him. "O Macarius," he said to him in a tone of great anger, "how grieved I am that I cannot strike you. I can do the works you do better even than you. You indeed sometimes fast, but I am always fasting; you sometimes watch when others sleep, I never sleep, I am always watching. But there is one thing that makes you stronger than I am, and that is your humility.—*Chisholm.*

137. DEVOTION TO THE HOLY FAMILY.—S. Vincent Ferrer relates that a pious merchant was accustomed to give dinner every Christmas-day to three poor persons—a man, a woman, and a child—intending to honour thereby the Holy Family. As the merchant lay on his death-bed, Jesus appeared to him, along with Mary and Joseph, and said to him in his sleep: "Since you so often gave us to eat on Christmas-day, you shall now be our guest in Heaven." The merchant awoke much refreshed, and inundated with spiritual joy; he fell asleep in the Lord shortly after, dying the death of the Just.—*Cat. en Ex.*

THE FOURTH ARTICLE.

138. EARTH FROM THE HOLY SEPULCHRE.—The piety of the pilgrims, who, for more than eighteen hundred years, have visited the scenes of Our Lord's mortal life, goes often so far as to carry away some earth, or to break off fragments of wood or stone in those sacred places. S. Augustine himself relates a splendid miracle wrought in his time by a little of this dust taken from the tomb of

Jesus Christ, and, consequently, from the place where He came forth glorious by His resurrection. A man of quality, named Hesperius, had the great affliction of seeing his house become a den of devils; things sufficient to make the hair of one's head stand on end, were of ordinary occurrence there, and all through the malice of Satan, who was, doubtless, enraged because he could not reckon Hesperius amongst his servants. One of his friends, who had made a pilgrimage to Jerusalem, gave him a little earth taken from the Holy Sepulchre; Hesperius placed it in one of his apartments, had mass celebrated in it, and failed not to experience the efficacy of his prayers. This miracle was much talked of in the neighbourhood; S. Augustine heard of it, and wished to see, with his own eyes, this bewitched house, as it was called. Hesperius begged the holy bishop to permit him to build a chapel in the place, which was granted. Scarcely was the edifice completed, when a paralytic young man, being brought thither, was immediately cured. This new miracle proved that God was well pleased with what had been done.—*Lassause.*

139. TEXT OF OUR LORD'S CONDEMNATION.—A document, purporting to be the original of the sentence of Our Lord's condemnation, made its appearance at Naples in 1280. It is curious, but can hardly be regarded as genuine. It runs as follows:

The year 17 of the reign of Tiberias Cæsar, the 25th day of March, in the Holy City of Jerusalem, Annas and Caiaphas being the high priests of the people of God, Pontius Pilate, governor of Galilee, seated in the presidential chair of the pretorium, condemns Jesus of Nazareth to die on the cross between two thieves, the witnesses of the people saying: 1st, Jesus is a seducer: 2nd, He is seditious: 3rd, an enemy of the Law: 4th, He falsely calls Himself the Son of God and King of Israel: 5th, He entered the Temple, followed by crowds holding palms in their hands. He orders the first centurion, Cornelius, to lead Him to the place of execution, and forbids all persons, rich or poor, to prevent the death of Jesus. Witnesses signing the sentence: Daniel Robani, pharisee, Joannas Zorobatel: Raphæl Robani: Capet: Jesus shall leave the city of Jerusalem by the Ikuenean gate.—*Cat. en Ex.*

140. THE CROWN OF THORNS, IN PARIS.—Baldwin the Second, Emperor of Constantinople, having come to France to solicit the king's aid against the Greeks, who were besieging that imperial city, thought he would gain the heart of King Louis by

making him a present of the Holy Crown of Thorns. He was not mistaken: the king assisted with money and troops, and the precious relic was withdrawn from the hands of the Venetians, and was brought to France. S. Louis went to receive it, five leagues from Sens, followed by his whole court and all his clergy; he accompanied it to Paris, with sentiments of compunction and humility, whereof his whole exterior presented sensible marks. Assisted by his brother, the Count of Artois, both being barefoot, with heads uncovered, he himself bore the Holy Crown from the Church of S. Antoine-des-Champs, in one of the suburbs of Paris, to that of Notre Dame; it was afterwards deposited in the Chapel of S. Nicholas, attached to his palace. Having also received a fragment of the true cross, which the Venetians had obtained from the King of Jerusalem, he caused the Chapel of S. Nicholas to be taken down, and built in the same place as the Holy Chapel *(la Sainte Chapelle)*. He there placed the pious relics of our Redeemer's Passion, enshrined in gold and precious stones; he founded canons to sing the praises of God day and night in presence of these venerable remains, and had a particular devotion for the place. Every year, on Good Friday, he went thither, clad in his royal robes, the crown on his head, and exposed with his own hands the True Cross to the veneration of the people.—*Baillet.*

141. S. Catherine and the Two Crowns.—S. Catherine of Siena was favoured with a vision in which Our Lord presented to her a crown of gold and a crown of thorns, asking her to chose that which pleased her more. "Lord," she replied, "I wish so to live as to reproduce Thy Passion in myself, and to find my joy and delight in suffering and sorrow!" Taking then the crown of thorns she pressed it on her head, and ever after lived in humiliations and suffering.—*Her Life: Apl. 30.*

142. Godfrey of Bouillon in Jerusalem.—Godfrey showed the greatest respect for the Crown of Thorns. When proclaimed first king of Jerusalem by the army of Christians, he refused the title, and would not allow a royal crown to be placed on his head. He thought it unbecoming to be crowned with gold and precious stones in the very place where the Son of God, King of kings, had borne a Crown of Thorns.—*Cat. en Ex.*

143. A Naturalist's Conversion.—It is related in the Gospel that, at the death of Christ, the rocks were rent asunder.

That split is still to be seen, and the sight of it alone has sufficed to convert unbelievers. A learned Englishman, travelling in Palestine, with a mind full of prejudice, made a jest of everything he saw, and laughed immoderately at stories he heard of relics and miracles. He was told of the fissures in the rock of Calvary, and must needs see them, promising himself additional themes for the exercise of his wit and pleasantry. But when he had regarded for some moments those enormous fissures, when he saw that instead of following the natural division of soils, as is usual in other convulsions of the earth, they followed, on the contrary, the most oblique directions: when he had considered all that, he was staggered, he began to believe in Religion, and even cried aloud in his conviction, "*I begin to be a Christian!* I have made a profound study of mathematics and physics, and I am satisfied that the rents I now see were not produced by an ordinary or natural earthquake. I see, on the contrary, that they are the pure effect of a miracle, and I thank my God for having brought me hither to contemplate this monument of His power, which proves in so striking a manner the Divinity of Jesus Christ."—*Mislin.*

144. THE PRIEST'S MIRROR.—A priest of Florence, in Italy, named Hippolito Galleatani, had a fine *Ecce Homo* painted, and magnificently framed to place in his chamber. Every day he went to contemplate it during his meditation, and always found in it numerous subjects for reflection. Opposite his window, on the other side of the street, dwelt a lady who, unhappily, lived but for the world, and spent whole hours decorating herself before a mirror. Having several times remarked the pious ecclesiastic before his *Ecce Homo*, she took it into her head that that picture was a very large glass, in which he used to admire himself. She went to pay him a visit, and spoke of his handsome mirror. Galleatani left her to believe that it really was a glass; he much extolled its beauty, and told her it even enjoyed a property which all mirrors have not. "You know, madam, ordinary mirrors reflect our faces just as they are, but mine has the curious property of effacing by degrees the spots, defects, and imperfections which one may have, provided they contemplate it every day." The lady, more and more bewildered, asked to see this extraordinary mirror. Galleatani continued the conversation a little longer, then conducted her to the famous mirror. Imagine the astonishment of that worldly lady. The good priest then made her so sensible that all he had said was

true (not for the face, which the slightest accident may disfigure, but for the soul) that she changed her sentiments, led a most Christian life, and died a holy and a happy death.—*Schmid.*

145. THE DEVIL'S PICTURE.—A young man bargained to sell his soul to the devil, if the latter would obtain him a large fortune. The agreement was duly made, and the young man sealed and signed it with blood drawn from his own arm. But he also asked the devil to draw him an exact picture of the Crucifixion: this the devil did, and on receiving it, the young man was so struck with what he beheld, that his heart was moved with compassion at the sight of Our Lord reduced to such a state: he began to reflect and meditate, and at last he broke his contract with the evil one, and resolved to love God only in the future. The thought of Our Lord's sufferings and death, as thus represented to him, brought sorrow and contrition to his heart, and thus the devil cheated himself of a victim for once. Copies of this picture may sometimes be seen.

146. THE RED CROSSES.—When Louis XII., of France, was consecrated at Reims, he had a list prepared for him of all his enemies, especially those who had been opposed to him when he was only Duke of Orleans. In going through this list, he marked, with a red cross, a certain number of those names, and particularly of those lords of whom we have just spoken. Those who had had the misfortune of displeasing him were much alarmed on hearing that they had been thus marked in red; they doubted not but that they were soon to perish, and endeavoured to escape from the court, some by one way, some by another. The King, apprised of the motive of their retreat, could not help laughing, and called them all back. Their fears increased still more, but Louis XII. said to them: "I am surprised, my lords, at your precipitate flight, and the reasons you assign for it. I never intended to do you harm; the King of France has nought to do with the private quarrels of the Duke of Orleans. Furthermore, the red cross which I placed at each of your names, very far from exciting me to revenge, moves me, on the contrary, to clemency. Yes, I am bound to forgive you whatever wrongs you may have done me, as Christ on the cross asked pardon of His Father for those who had crucified Him."

Gabourd.

147. S. JOHN GUALBERT AND HIS ENEMY.—John Gualbert, a young Italian gentleman, burned to avenge the death of his brother, who had been basely murdered. His father urged him on still more

by frequent exhortations. In this frame of mind he chanced to meet the murderer, a neighbouring gentleman. The lonely place, the narrow road, all favoured his design; he raises his arm to strike his enemy. The unfortunate man, being wholly unarmed, falls on his knees, his arms crossed, without saying a single word—it was Good Friday. Reminded by that simple act, of Our Saviour's death, John Gualbert throws down his sword, raises his enemy, and mildly says: "I cannot refuse you what you ask of me in the name of Jesus Christ; I forgive you from my heart. Pray to God that He may forgive me my sin!" And he embraced him tenderly. After this victory obtained over his own heart, he enters a Church, prostrates himself at the foot of the crucifix, and God makes known to him, by a prodigy, how pleasing to Him was that act of sublime charity. Subsequently John Gualbert entered a religious order, and became a Saint.—*His Life: Jly. 12.*

148. THE YOUNG POSTULANT.—A young lady of distinguished birth desired to enter a very austere order. To try her vocation, the Superior gave her a frightful picture of the rigours of the cloister, and conducting her in spirit to every place in the community, she everywhere showed her objects repulsive to nature. The young postulant appeared shaken; it seemed as though her resolution was giving way. She remained silent. "Daughter," said the Superior, "you do not answer me." "Reverend Mother," replied the young lady, "I have but one question to propose to you: Are there any crucifixes in your house? Shall I find a crucifix in that narrow cell, with the hard bed of which you speak? in that refectory, where the food is so coarse and unpalatable? in that chapter, where one is so harshly reprimanded?" "Oh! yes, daughter, there are crucifixes everywhere." "Well, Mother, I hope I shall find nothing difficult, since I shall have a crucifix near me wherever I am, and whatever I may have to suffer."—*Debussi.*

149. THE BOOK OF S. BONAVENTURE.—S. Thomas, on a visit to S. Bonaventure, asked him one day from what book he derived his great knowledge, and where he had been taught to speak with such holy unction? "*At the foot of my crucifix*," answered S. Bonaventure, pointing at the same time to the crucifix before him. "*This is my book*," said he; "*Jesus Christ is my Master.*" This great Saint so often kissed his crucifix, that it retained the marks of the pressure of his lips. He used to say, that from the wounds of Our Lord proceeded glorious darts, capable of softening the hardest hearts, and enkindling the coldest souls.—*His Life: Jly. 14.*

150. THE THREE PICTURES.—Long ago a certain knight, called Hildebrand, had received a great insult from another nobleman, who had an ill-will towards him. Hildebrand felt the insult so keenly that he determined to be revenged. Accordingly a duel was arranged, and when the day came, Hildebrand rose early and prepared for the combat. As he was going towards the place appointed, he had to pass by a chapel, and as the hour of meeting had not yet come, he thought he might go into the chapel to wait. So he entered, and began to walk round; in doing so, he saw three pictures on the walls. One was the scourging at the pillar, and below it the words: "When He suffered, He threatened not." The second represented Our Lord clad in the fool's garment, with the words: "He rendereth not evil for evil." The third was the Crucifixion, with the prayer: "Father, forgive them." It was not by chance that Hildebrand had gone into the Church—God had led him in, and now His grace spoke to him by these pictures. He threw himself on his knees and began to pray for himself and the one who had injured him. The hour came for the contest. Hildebrand rose from his knees to go and meet his enemy, who was awaiting him. But what was the surprise of the latter to see the knight walk up to him, take him by the hand, and ask his forgiveness. "Jesus forgave His enemies, and prayed for them; let us do the same," he said. The other willingly acceded to his request, and from that day forward they were friends.—*Cat. en Ex.*

151. S. ANDREW AND HIS CROSS.—S. Andrew, the elder brother of S. Peter, and the first of the Apostles whom Christ called, followed his Divine Master to Heaven by the same royal way of the cross. It is related that when he was led out to be crucified, as soon as he perceived at a distance the cross on which he was to suffer, he cried out, in a transport of love: "Hail, precious cross, that has been consecrated by the body of my Lord, and adorned with His limbs as with rich jewels! I come to thee exulting and glad; receive me with joy into thy arms, taking me from among men, and present me to my Master, that He, who redeemed me *on* thee, may receive me *by* thee." So saying, he gave up his body to the executioners, and finished his holy life by a glorious death.—*Butler.*

152. S. PETER'S CRUCIFIXION.—The little chapel of the "*Domine quo vadis,—Lord, where art Thou going?*" situated on one of the roads that lead out of the city of Rome, brings to the

mind of the traveller a beautiful incident that took place on that very spot eighteen hundred years ago. It is related in the life of S. Peter, the Prince of the Apostles, that the Emperor Nero, having raised a cruel persecution against the Church, the Christians of Rome earnestly entreated S. Peter to withdraw from the city for a while, that he might preserve a life so valuable to the whole Church. The Apostle, though unwilling, yielded to their entreaties, and under the darkness of night made his escape through the Appian gate, and turned his back on Rome. He had not proceeded far when he met Our Blessed Lord bearing His cross, and toiling painfully under the weight of it, on his road towards the city. S. Peter, thunderstruck at what he saw, exclaimed: "Lord, where art Thou going?" on which Our Saviour, casting upon him a look of gentle reproach, replied: "I am going to Rome to be crucified again." S. Peter at once understood that it was the will of God that he should return to Rome and there suffer; he accordingly re-passed the gate and re-entered the city. Soon after, he was apprehended and confined in the Mamertine prison, along with S. Paul. Being condemned to be crucified, and led to execution, he begged as a special favour that he might be crucified with his head downwards, saying that he did not think himself worthy to suffer in the same manner as his Divine Master. His request was granted, and thus he added to the glory of martyrdom the crown of humility.—*Butler.*

153. The Martyrs of Japan.—During the cruel persecution raised by the Japanese Emperor Taicosama against the true religion, a glorious band of twenty-six Christians were condemned to suffer the barbarous punishment of crucifixion. Among this noble company of heroes were three young boys, the oldest of whom was not more than fifteen years of age. These generous youths showed no less courage than those who were more advanced in years; and the youngest especially, a boy of ten, named Louis, was remarkable for the extreme eagerness and joy with which he welcomed his cruel martyrdom. The Japanese general, touched with pity at his youth and amiable qualities, offered him not only his life, but a place in his own household, on condition that he would abandon his religion; but Louis nobly answered: "On such a worthless condition as you propose, I reject the offer of life. Would you have me barter eternal happiness for a few fleeting years of temporal existence?" The same generous child, on arriving at the place of execution, as soon as the cross prepared

for him was pointed out, ran eagerly to it and stretched himself upon it, exclaiming: "Paradise, Paradise!" The same cheerful readiness was displayed by the rest of this noble band, who esteemed themselves happy to die for Jesus, and to die on the Cross. At length the executioners approached, and pierced them through with their spears, sending their souls to the embrace of their crucified Saviour. They were canonised by Pius IX.

Jesuit Martyrs of Japan.

154. Apostolic Origin of the Sign of the Cross.—Nicephorus writes that S. John the Evangelist made upon himself the sign of the Cross, before dying—Hilduin says S. Paul used the same sign to restore sight to a blind man—Many even affirm that Our Lord Himself taught this sign to the Apostles, and that He used it to bless them on the day of His Ascension—The sign of the Cross, says S. Ignatius, disciple of S. John, is the trophy raised against the power of the prince of this world: when he sees it, he is afraid: when he even hears of it, he is filled with terror.—*Hauterive.*

155. S. Benedict and the Poisoned Cup.—S. Benedict was asked to govern a monastery where discipline was but badly observed: for a long time he resisted the entreaties of the monks, but being at length persuaded to undertake the charge, he did his best to introduce into the monastery the strict observance of the rule, but only succeeded in exciting against himself the hatred of certain wicked monks, who formed a plot to take away his life. They accordingly mixed poison with his drink, and brought it to him as he sat at the table with the rest of the community. S. Benedict, according to his custom, extended his hand to make over the glass the sign of the cross, and at the very moment when he formed the holy sign, the glass, which was held at a little distance, was shattered to pieces, as if it had received a sudden blow from a stone, and a serpent came forth from it.—*His Life: Mrch. 21.*

156. S. Antony in Temptation.—Though retired into the remote parts of a desert, S. Antony often experienced the fiercest attacks of the devils: they would appear to him under a thousand frightful forms. The saint laughed at their impotence, and to put them to flight, simply contented himself with making the sign of the cross, saying to his disciples: "Believe me, Satan fears prayer and humility and the love of Jesus Christ: the mere sign of the cross suffices to banish him."—*His Life: Jan. 17.*

157. S. Tiburtius and the Fire.—The martyr S. Tiburtius, condemned under the Emperor Diocletian to walk through a

blazing fire, made the sign of the cross over it, and walked over the burning coals without experiencing any injury.—*His Life: Aug. 11.*

158. S. HILARION AND THE FLOOD.—After the death of the Emperor Julian the Apostate, there was a tremendous earthquake all over the East. The seas overflowed their bounds, as though they would have submerged the earth in another deluge. At the sight of these prodigies, the inhabitants of Epidaurus—a small city of Greece—ran to the cell of S. Hilarion, and with tears besought him to have pity on them, and come to their aid. They brought him to the sea-shore. There S. Hilarion knelt on the sand, prayed with fervour, and made the sign of the cross three times over the troubled waters. Immediately there was a dead calm. All the people of Epidaurus witnessed this miracle, and for long years after, they ceased not to remember it with gratitude.

His Life: Oct. 21.

159. S. MARTIN AND THE TREE.—S. Martin one day having overthrown, in Burgundy, a famous and very ancient temple, he wished likewise to cut down a large pine-tree that stood near it. But to this he found the pagans entirely opposed; but they told him that since he had so much confidence in his God, they would cut down the tree themselves, provided he would stand under it when it fell. Martin accepted the condition, and allowed himself to be tied on the side to which the tree was already inclining. A great crowd of people assembled to see the sight. The tree, half cut, began to fall upon him, when he simply made the sign of the cross; the pine, as if blown by a gust of wind, fell to the other side, on those of the spectators who thought themselves the safest. There arose a great cry, and a large number of idolators embraced the faith of Christ.—*His Life: Nov. 11.*

160. THE PASSWORD.—General Smith, of the army of the South, was coming in with his men too late to know the password. Knowing that if he went forward he would receive the fire of his own side, he presented himself before his men, and asked if anyone would sacrifice his life to save the rest. A soldier stood out of the ranks: after explaining the certain danger he would have to face, the general gave him a piece of paper, on which were written these words: "Send me the password. Genl. Smith." He knew the soldier would be shot, and then searched, and thus the paper would be found, and read, and the sign made known. The soldier sets out, and reaches the outposts: "Who goes there?" "A friend."

"The word or sign?" But the soldier advances without reply, and at once the rifles are all raised and pointed at him. He thereupon makes on himself the sign of the cross, and to his surprise the rifles are lowered. The act of the Catholic soldier, in commending himself to God, was the very sign the Catholic Commander had that very morning given to the army.—*Toulemont.*

161. THE CONSCRIPT.—One of the conscripts, in Dauphiny, before drawing his lot, made the sign of the cross. This was greeted with laughter by his companions, but the sub-prefect at once interposed, and said: "There is nothing to laugh at: on the contrary, it is right to have recourse to religious acts in important circumstances of one's life." On verifying the conscript's ticket, he saw that Providence also had blessed the faith of the young man, for he drew a lucky number, and was exempted from service. *Maillot.*

162. "IN HOC SIGNO VINCES."—After the cruel persecution of the Christians by the Roman Emperors had lasted for nearly 300 years, Almighty God sent peace to His Church by the miraculous victory of Constantine over the pagan Emperor Maxentius. On the day before the battle there appeared in the sky, in sight of Constantine and the whole army, a brilliant cross of light, with this inscription: "In this thou shalt conquer." The following night Our Blessed Lord appeared to Constantine in his sleep, with the same sign, and ordered him to make a copy of it, and use it as his standard in the coming battle. Constantine rose early, ordered the standard to be constructed, and caused the sacred sign of the cross to be engraved on his own helmet and the shields of his soldiers. He then marched out to battle, and gained a complete victory. On the same day he entered Rome in triumph, but instead of going to offer sacrifice to the false gods of his ancestors, he published everywhere the vision which he had beheld, and declared that his splendid victory was due only to the God of the Christians. In gratitude for this favour, he not only put a stop to the bloody persecution, which had been raging for many years, but ordered the worship of idols to be abolished, and the Christian religion to be followed throughout his dominions. His own conversion, which took place at the same time, was soon followed by that of the greater portion of his subjects.—*Butler.*

163. MAXIMIAN AND THE OMENS.—The Emperor Maximian, wishing to know the future, caused victims to be immolated, and

searched in the entrails for some token of events to come. Some Christian soldiers happened to be present, and made on themselves the sign of the cross. Immediately the devils took to flight, and the sacrifice was deprived of its results. Fresh victims were offered, but without better success. *-Lactantius.*

164. JULIAN THE APOSTATE.—Julian the Apostate one day entered a pagan temple, in company with a noted idolater. The latter having invoked the demons, they at once made their appearance: Julian became alarmed; and forgetting, for a moment, that he had abjured the Christian religion, he made the sign of the cross, as he had been formerly accustomed to do when any danger was near. Immediately the infernal spirits disappeared—so powerful and efficacious was this sign, when made even by a Christian renegade! This miracle was the last effort of divine mercy to recall that wretched being to repentance; but the unhappy man's heart was hardened and insensible to every call of God.

S. Gregory of Nazianzen.

165. CURE OF A CANCER.—S. Augustine, whom no one will suspect of credulity or weakmindedness, tells of a woman of Carthage, afflicted with a cancer, which the physicians had declared incurable. Despairing of the efforts of men, she had recourse to God, who made known to her that she was to present herself on Easter Eve before the newly baptized catechumens in the women's baptistery, and request one of them to make the sign of the cross over her cancer: this she did and was immediately cured, to the surprise and astonishment of her physician.

166. THE LADY AND OFFICER AT TABLE.—A lady of religious education and pious life, one day found herself seated at a table next to a young officer. Her first care was to say grace, with the sign of the cross. "Ah, madam, what is that?" said the officer, in a tone of irony. "Captain," she replied, "are you ashamed of your cross of honour?" "Certainly not." "Then know that the sign of the cross is to me a sign of honour and glory." The company could not but approve of her words and acts, and the officer could only stumble out some lame apology and excuse.—*Fliche.*

167. FR. RAVIGNAN.—This celebrated preacher always made the sign of the cross with scrupulous care and devotion. A protestant minister went one day to hear him in Notre Dame, in Paris. Seeing the venerable Father make the sign of the cross with such holy and majestic gravity, he said to his companion: "He has

already preached to us: the sermon is over, we can go."—*His Life.*

168. Heraclius and the Relic of the Cross.—The Emperor Heraclius having brought to Jerusalem the precious relic of the Cross (which had been discovered by S. Helen some years before), in order to thank God for his victories over the Persians, was desirous to carry it upon his own shoulders into the city with the greatest pomp. When entering the city he stopped suddenly, and found he was not able to go forward. The Patriarch Zachary, who walked by his side, suggested to him that his pomp seemed not agreeable to the humble appearance which Christ made, when He bore His cross through the streets of that city: "You," said he, "walk in your gaudy imperial robes; He was meanly clad. You have on your head a rich diadem; He was crowned with a wreath of thorns. You go with your shoes on; He walked barefoot." Hereupon the Emperor laid aside his purple and his crown, put on mean clothes, went along barefoot with the procession, and devoutly placed the Cross where it stood before. It still continued in the silver case in which it had been carried away by Chrosroes fifteen years before; and the Patriarch and clergy, finding the seals whole, opened the case with the key, venerated it, and showed it to the people.—*Power.*

169. Sign of the Cross among Orientals.—The Greek schismatics do not make the sign of the cross in the same manner as it is formed by the members of the Catholic Church. The Jacobites—Eutychian heretics—form the sign with one finger, from the left to the right, thus signifying, as they say, their belief in the unity of Our Lord's nature, and in the translation of grace, passing from the left side, which is sin, to the right, signifying pardon. The Nestorians, on the other hand, form the sign of the cross with two fingers, from the right to the left, significant of both natures, which they admit in Jesus Christ, and of the manifestation of the faith proceeding from the right, or the good principle, victorious over the left, signifying the bad principle.—*Power.*

THE FIFTH ARTICLE.

170. The Return Home.—When the terrible war broke out between France and Germany, a multitude of the French soldiers were taken prisoners and sent into Germany. For many months

they suffered much from the hardships they were obliged to undergo in their captivity; but what gave them most sorrow was the separation from the dear ones far away in their own country. One morning a messenger came into their prison, and announced to them that they were free and could now return home. At that moment a cry of joy burst forth from the poor captives. The remembrance of what they had suffered was in a moment forgotten, and they could speak of nothing but of the happiness of seeing, so soon again, those whom they loved, and the homes of their childhood.—This is but a feeble image of the joy of the souls of the just in Limbo, when Jesus went to them to tell them they were soon to go with Him to their eternal home in Heaven.—*Chisholm.*

171. CITY OF REFUGE.—In the Old Law, the wilful murderer was put to death, and even the man who had accidentally killed another might be pursued by the next of kin. But justice was tempered with mercy, and certain cities were appointed: three by Moses, on the east of the Jordan, and three by Joshua, on the west, whither the involuntary manslayer might flee and remain until the death of the High Priest *(Numb. xxxv)*. The case was investigated, and if it was judged that the act was committed accidentally, he was permitted to live, but not to depart from the precincts of the city until the death of the officiating High Priest, otherwise the 'avenger of blood' might slay him and be guiltless: thus might he be for many years an exile from his home.—*Cassell.*

172. A RIVAL OF CHRIST RISEN.—Reveillère endeavoured to introduce a new religion, after the French Revolution, but complained to Barras, a famous revolutionary, that his sectaries did not seem to increase in numbers, whereas the disciples of Jesus Christ were so faithful to their Master, who nevertheless, imposed upon them only privations. "Well! as for me, I do not wonder," replied Barras, laughing, "and I can give you a piece of good advice on this head." "What is that, citizen?" asked the High Priest. "Here it is: have yourself killed on Friday, let them bury you on Saturday, try your best to rise on Sunday morning; and, take my word for it, people will immediately believe in your new religion." La Reveillère did not choose to follow this advice, as you may well suppose, and now both himself and his sect are quite forgotten.—*Hebrard.*

173. BATTLE GAINED BY THE ALLELUIA.—Two holy bishops came from France to England, to combat heresies that were

disturbing the peace of the Church. Whilst they were there, the inhabitants were attacked by the pagan Picts and Scots. The Britons had recourse to the two Saints, and besought them to accompany their army, in order that the combat might be favourable to them. It was Easter-time, and after the festival the little army of Christians set forward on its journey, having at its head S. Germain, who had once been a brave and skilful military leader. He recommended his soldiers, for the time being, to observe the best possible order, and as soon as they saw the hostile army arrive, to repeat with all their strength the word they should hear him say. No sooner were the Picts and Scots in sight than the holy bishop began to cry out *Alleluia*, and immediately his men repeated, as loud as they could shout, *Alleluia! Alleluia!* The echoes of the mountains repeated the cry with a thundering sound. Nothing more was wanting to frighten the barbarians, who instantly fled in wild disorder. Thus did S. Germain gain the victory without the shedding of a drop of blood.—*Godescard.*

174. WATER CHANGED INTO OIL.—It was on the Feast of Easter that an extraordinary miracle once took place in Jerusalem. All were absorbed in their holy occupations, when the deacons suddenly perceived that the lamps were going out; the worst of it was that there was no oil in the sacristy wherewith to replenish them: they were about to be plunged in darkness. Everyone was troubled and uneasy; the deacons, who had charge of the lamps, knew not what to do. It was only the patriarch, S. Narcissus, that took no heed of what was passing. When told of it, he contented himself with saying: "Bring me some water in a large basin." It was brought to him accordingly; he repeats some prayers, makes the sign of the Cross over it, and commands the deacons to pour some of it into the expiring lamps. Wonderful to relate, the water was changed into excellent oil. When daylight came, and the lamps were no longer needed, each one secured a little of this miraculous oil, some of which was still in preservation more than a hundred years after.—*Eusebius.*

THE SIXTH ARTICLE.

175. OUR LORD'S FOOTPRINTS AND THE PILGRIM.—S. Bernardine tells that a pilgrim, who had visited in succession all the

places consecrated by the presence of the Son of God upon earth, from Bethlehem to Calvary, on arriving at Mount Olivet, and beholding the last traces of his beloved Redeemer, was so overcome by the longing desire of being united to him in Heaven that, while he lay prostrate on the ground, kissing with the tenderest love the sacred footsteps, his soul burst asunder the ties of the body, and took her flight from Mount Olivet to the embraces of Him whom she had so faithfully loved, and so ardently desired.

Butler.

176. S. MARTIN IN DEATH.—Full of confidence in the consoling thought that Our Lord by His Ascension had gone to prepare a place for us, S. Martin, on his deathbed, kept his eyes fixed on Heaven, as in an ecstasy. One of his loving disciples suggested he should turn on his side to gain some relief, but the Saint replied: "Leave me to contemplate Heaven rather than the earth, and do not disturb me as I meditate on the path my Saviour took to Heaven, which path my soul will soon have to follow, to go and be united to God my Saviour."—*His Life: Nov. 11.*

177. THE COUNTESS WILSERSHEIM.—In 1824, this illustrious Countess quitted society, of which she was the ornament, and her family, and an immense fortune, to become a poor and humble religious in a convent. To those who disapproved of her action she gaily replied: "Why are you surprised at me, when I am about to gain the awards promised a hundred-fold to those who leave all things for God? Would it be surprising if a poor man left his home for a time to go to a distant country for a rich inheritance awaiting him there?" She did not remain very long absent from her true home; for in 1841, Our Lord came in search of His spouse, and led her to the eternal nuptials.—*Gaume.*

THE SEVENTH ARTICLE.

178. FEAR OF S. JEROME.—S. Jerome, leading a most austere life, striking his breast even unto blood with a stone, had nevertheless the deepest fear of the judgments of God. "Whenever I think of the last judgment," he said, "I tremble all over: whether I eat, or drink, or do anything else, I always seem to hear the sound of that terrible summons: 'Arise, ye dead, and come to judgment.'"—*His Life: Spt. 30.*

179. The Year 1000.—Basing their fears on a false interpretation of a passage in the Apocalypse, many dreaded the end of the world coming in the year 1000: superstition was stronger than reasoning and exhortations. In the last year of the tenth century everything temporal was neglected, even the tillage of the land. When the fatal day seemed at hand, people filled the churches and chapels, approaching the sacraments, making restitution and awaiting anxiously the last hour of the year, which however passed by like the rest, and the end of the world, of which God alone has the secret, did not come. Yet many public calamities, famines, pestilence, and inundations marked the close of the tenth century, and seemed to give to it a fatal character.—*Church History.*

180. S. Cedda in a Thunderstorm.—Ven. Bede tells us that whenever Cedda, Bishop of London, heard the thunders rolling in the Heavens, he used to throw himself upon the ground, and call on God to have mercy on him. Some people, who saw him on these occasions, thought within themselves that to act in this way was the mark of a fear which they did not expect to see in one who was their pastor and father. They told him this one day. "O my children," he answered, "it is not the storm that makes me afraid, but every time I hear it burst forth I think of the terrible day of judgment. The howling of the tempest puts me in mind of the cries of despair of poor sinners on that day. When I see the lightning, I think of the anger of Jesus Christ against those who have offended Him, and when I hear the thunder, I think I hear the terrible voice of the Judge pronouncing the awful sentence of condemnation against them. If I tremble now, even at the thought of these things, how much more will I tremble when I really see them."

181. S. Methodius' Picture of the Judgment.—One day Bogoris, king of the Bulgarians—who had as yet refused to be converted, although leaving his subjects at full liberty—requested S. Methodius to paint some pictures for him to ornament a palace which he had just constructed. He recommended to him, amongst other things, to choose a subject, the representation of which would freeze with terror all who beheld it. The Saint, in conformity with the king's directions, undertook to paint the Last Judgment. In his painting was seen Jesus Christ surrounded by angels, seated on a throne of dazzling glory, and clothed in the terrors of an angry judge. All men, without distinction of age or rank, were assembled

before His tribunal, where they awaited, trembling, the sentence that was to decide their eternal fate. The work, being finished, was shown to the king, who was deeply moved by the sight of it; but his emotion increased much more when the painter explained to him each of the parts whereof the picture was composed. He could no longer remain obdurate, and corresponding thenceforward with the grace which spoke to him through a sensible object, he asked to be instructed in the mysteries of religion, and a short time after received baptism. Such was the effect of a mere painting of the Last Judgment; what shall it be, then, when we come to be present in reality at those formidable assizes!—*Butler*.

182. S. ELIZABETH'S PREPARATION FOR THE JUDGMENT.—Of all the works of charity which S. Elizabeth of Hungary used to perform, that of visiting the sick in the hospitals, and the poor in their homes, was the one she loved most. She would watch by their sick-bed, and give them their food, and perform for them the menial duties of a sick-nurse, with the same care and diligence as if she had been hired for that purpose. The ladies of her household, who did not care for this kind of employment, used to try to persuade her that it was beneath the dignity of her position to perform such things. "It will be enough for you," they said, "to speak to them and give them words of consolation; let others attend to their wants." Elizabeth answered, "I am preparing for the day of judgment. On that day, Jesus will ask me for an account of the good works I have done for Him, and I desire to be able to say to Him, "You see, O Lord, when You were hungry, I gave You to eat, when You were thirsty, I gave You to drink, because You said that in doing these things to the poor I did them to Yourself. I beseech You, be indulgent therefore to me in the sentence You are to pass upon me."—*Her Life: Nov. 19.*

183. THE HOUSE NOT BUILT.—There was a rich man who sent one of his servants into a distant country, to build a new house for him on a property which he had bought. He gave him the plans of the building, and also furnished him with the money that would be required to build it. "I cannot tell you," he said to him, "when you may expect me to go to take possession of my new house, but I will give you sufficient time to finish it, and when I think that you have completed it, you may expect to see me." The servant was pleased with the confidence his master had in him, and immediately departed. But instead of beginning the work at once,

he delayed, and when begun it was only carelessly and slowly carried on, he wasting his time and money over his own amusement and pleasure. But one morning he received a letter from his master, to tell him that he might expect him in a few days. This news filled him with dismay. He saw that there was now an end to all his pleasures and the pastimes which had taken up so much of his attention. He foresaw also that the meeting with his master would be a very unpleasant one, for he knew that he had neglected his work, and he feared the consequences. The first words his master said to him on his arrival were, "I hope the house I sent you to build is now quite finished, for you have had sufficient time to do it in." The servant hung down his head, and tried to make various excuses. His master interrupted him, and said in an angry tone, "It was not for that purpose I sent you here, I sent you to build a house for me. What do all these things matter to me? You have neglected the only thing I wanted done, the only thing I sent you to attend to." The end of the matter was that the unfaithful servant was not only dismissed from his employment, but severely punished for having misspent his master's time, and for having squandered the money he had received for his master's work.—*Noel.*

184. "WHAT THEN?"—A young man went one day to S. Philip Neri, and entered into long details about the study of law, which he had just commenced. He described the course which he meant to pursue, in order to obtain the degree of doctor. "And then—?" demanded the Saint. "Then," replied the young man, much encouraged, "I will plead causes, and I hope successfully." "And then—?" added the Saint, again. "And then, people will begin to speak of me, and I shall enjoy a reputation." "And then—?" continued S. Philip Neri, smiling. "And then,"—answered the young man, a little embarrassed, "and then—oh! I shall live at my ease, and I shall be happy." "And what then—?" "Well! then,—I shall end by dying." "And then," resumed the Saint, raising his voice, "and then, what shall you do when your own trial comes, when you shall be yourself the accused, Satan the accuser, and the Almighty God your judge." The young man, who little expected such a conclusion, hung down his head, and began to consider within himself. A short time after, he renounced the study of law, and endeavoured, by consecrating his life to the service of God, to prepare seriously for that final, *what then?* that is to say, that awful

judgment, which shall be followed by eternity. Let us do the same, and we shall never repent of it.—*Schmid.*

185. THE TERRIBLE DREAM.—S. Vincent Ferrer relates that a certain young man had a dream, in which he imagined that he was brought before the tribunal of God to be judged. So terrible was the scene he witnessed—the majesty of the Sovereign Judge, the different questions put to him, to which he could make no reply—that on his awakening in the morning, he found himself trembling with agitation, and covered with a cold sweat. His first thought was to thank Jesus Christ that it had not been a reality, but only a dream. But at the same time he said to himself: "What I have seen in my dream will one day be a reality; I cannot escape it; perhaps, too, it may be soon, even this very day." He at once asked God to forgive him the sins of his past life, and took the resolution to lead, from that hour, a life of penance, and rather to die than ever again to commit a sin. The effect of his dream extended even to his body, for his countenance ever afterwards was grave and sad, and his hair became white as snow.

186. "NO ONE CAN IMAGINE!"—There lived, long ago, in one of the monasteries belonging to the Cistercian Order, two holy monks who had a great affection for one another, and who seemed to lead unblemished lives. One of them died. Soon after his death he appeared to his friend whom he had left behind, while offering up his prayers for the repose of his soul. As soon as he saw him, and perceived that his face bore marks of suffering, he asked him how he came to be in that state. The deceased monk answered, saying three times these words: "No one can imagine—no one can imagine—no one can imagine——." "What do you mean," said the other, "by these strange words?" The dead religious answered, "No one can imagine how severe are the judgments of God, and how terrible His punishments." Saying this, he disappeared, leaving the religious full of fear.—*Chisholm.*

187. THE PICTURE.—Peter of Arezzo was one who feared neither God nor man. If anyone spoke to him of the punishments of sin, or of the last judgment, he only laughed at him. One day he went to see a great picture in a Church in Rome. It was a picture of the last judgment. He looked at it for a long time in silence, and then went away. People wondered where he was going to so silently, and they watched him. They say him kneel down to say his prayers. The sight of the picture had changed his heart.

He said, "If I am so frightened by the sight of a picture of God's judgment, what will become of me when that judgment itself really comes?" And so he became good, and remained good as long as he lived. The Holy Ghost says in the Scriptures, "Remember thy last end and thou shalt never sin."—*Chisholm.*

188. PHILIP II. AND HIS COURTIERS.—Philip II., king of Spain, during the time of the holy Sacrifice, noticed that two of his nobles, forgetting the sanctity of the place, were behaving in a very disrespectful manner in the presence of God. He said nothing to them at the time, but when Mass was over, and they had left the chapel, the king sent for them. When they came into his presence they saw at once by the severity of his countenance that he was very angry. "I observed to-day," said the king, "the unworthy manner in which you conducted yourselves in the chapel at Mass. For that sin I banish you both from my presence for ever. I cannot allow anyone to live with me who behaves so disrespectfully in the presence of God. Do not dare, as long as you live, to enter my palace again." These words, pronounced in a tone of severity, made such an impression on the two nobles that one was struck with apoplexy and died on the spot, the other soon afterwards lost his reason, and remained insane during the rest of his life. If the words of a king in this world had such an effect on those who had offended, how terrible will be the effects of those words of the Eternal King of Heaven: "Depart from me ye accursed into everlasting fire."—*Gaume.*

189. THE ETERNAL FAREWELL!—S. Ephrem, who lived in the fourth century, was one day preaching to the people on the great and terrible day of judgment. The last words of his discourse were these: "When the Judge has pronounced the last sentence, the Heavens shall be opened and the just shall enter into the kingdom prepared for them. Then, too, at the same moment, shall the bottomless abyss be opened, and the wicked shall be cast into it for ever. Then shall the wicked prince, and proud philosopher, and the wise ones of the world cry out, as they see the good entering their home above: 'Farewell for ever, ye saints and servants of God. Farewell, ye prophets, and apostles, and martyrs. Farewell, O holy Virgin Mother of God. We too could have been with you, but by our own fault we have lost the Heaven for which we also were made. Farewell, O paradise of delights, O eternal kingdom, O heavenly Jerusalem, farewell for ever! we are now to be plunged

into an abyss of torments, that shall never end.'" Oh! ever keep in mind the terrible day of judgment, and you will certainly be found on that day among the elect of God.

190. THE DYING HERMIT.—A hermit, who had unfortunately for many years lived in carelessness and tepidity, fell dangerously ill. He was then carried in spirit before the tribunal of God, and for a whole hour seemed quite unconscious. On coming to himself, he was so struck with what he had seen that he gave himself up to the most austere penance. He had the door of his cell walled up, and therein remained many years, having his food given him through a small window, seeing no one, and living on bread and water. When at length he came to die, the Monks of the Monastery broke down the wall he had built, and begged of him to speak to them a few last words of advice. This he did, and said: "Excuse me, my brethren, if I say but one thing: In truth, if only men knew how terrible is the judgment of God, they could never bring themselves to offend Him." Then he died leaving them full of terror and fear.—*Guillois.*

191. S. ARSENIUS IN HIS AGONY.—S. Arsenius, in his last agony, was seized with a great fear. He saw, in a vision, the judgment of God in all its majesty, and seemed as though he would die of the fear it caused him. On his disciples showing surprise, he said, "Yes, I tremble indeed, and not now for the first time: for forty years I have always feared the judgment of God. For, know, my brethren, the just man shall scarcely be saved: what then will become of the sinner!"—*His Life: Jly. 19.*

192. CONDEMNATION AT A HUMAN TRIBUNAL.—Once when young, said a zealous missioner, I was present in court as sentence of death was about to be pronounced on a man accused of murder, and I shall never forget it. The prisoner was standing, but scarcely would his legs support him, and he was obliged to hold on to a bar before him. Perspiration streamed down his face, and he trembled all over. When the judge had pronounced the fatal sentence, the prisoner was seized with the most fearful convulsions, and shouted out he had not deserved death, and would not die.—Such a scene is indeed most fearful: but instead of human judges, picture to yourself the infinite God, who needs no witnesses, who will now show no mercy, about to pass sentence—sentence without appeal, sentence to take effect at once, and that, too, for ever. Imagine a hardened sinner

before the eternal Judge; it is not a short life he is going to forfeit, but an eternity of bliss; it is not the scaffold he sees before him, but an abyss of hell.—*Noel.*

193. Conversion of S. Bruno.—An ancient tradition among the Carthusians says, that what led S. Bruno to the monastic life was the following fact which took place in Paris, on the death of a man named Raymund, who had always been considered a good Christian. As the dirge was being sung around the bier, at the fourth lesson, beginning with these words *Responde mihi*, Raymund raised his head and said: "I am accused by the just judgment of God." The burial was delayed, and the next day at the same place in the office, Raymund spoke again and said: "I am judged by the just judgment of God." And on the third day in presence of great numbers who had heard of the occurrence, he said: "I am damned by the just judgment of God." Bruno was present and with his own ears heard the terrible voice of this hypocrite, accused, judged, and condemned: but his heart was more struck than his ears. He renewed his good resolutions, and nothing could prevent him from putting them into execution.—*His Life: Oct. 6.*

THE EIGHTH ARTICLE.

194. Advice of Lamoricière.—General Lamoricière, having entrusted important work to one of his officers, at Ancona, concluded in these words: "Good-bye! if you are in difficulty, invoke the Holy Ghost: it seems to me we don't pray sufficiently to Him: but He is always my source of light and strength: He will be the same for you." Shortly after, indeed, the officer did find himself in an embarrassing position, which cast him into deepest sadness. He then followed the advice given by his general, and said the *Veni, Creator*, with great fervour, several times over, and experienced the truth of his words. The Holy Spirit heard his prayer; help came from an unexpected quarter, and restored peace of mind and joy to the officer in distress.—*Cat. en Ex.*

195. S. Lucy Before Her Judge.—S. Lucy suffered martyrdom under the Emperor Diocletian. She belonged to a rich family, and possessed great wealth. A young pagan who desired to marry her, seeing that she refused to accept him, went to the

Prefect and told him that she was a Christian. The Prefect sent for her, and endeavoured to gain her by threats and promises, but all in vain, so he ordered her to be scourged. Lucy, on hearing this, said: "You will only waste your time on me in torturing me, for the words I have uttered are not my own, but inspired by the Holy Ghost." "Is the Holy Ghost dwelling in you?" asked the Prefect. Lucy answered: "The hearts of the chaste and holy are the temples of the Holy Ghost." "I will take from you that virtue of which you speak, and the Holy Ghost will then forsake you," said the Prefect, who then, in great fury, ordered her to be led to a den of wickedness; but when they went to seize her, she stood immovable as a statue. The tyrant then ordered her to be covered with oil and resin, and to be burned to death; but the flames would not touch her, and the Prefect, to put her to death, ordered her to be pierced by a sword. This was done; and the virgin martyr went to receive from the hands of Jesus the crown of immortality.
Her Life: Dec. 13.

196. SAINTS AND THE GIFT OF TONGUES.—S. Vincent Ferrer, the grand missionary of the 14th c., always preached in Spanish or Latin, and yet he was understood by the French, Greeks, Germans, and English, who flocked to hear him.—S. Dominic, having received many kindnesses from some Germans on his way to Paris, was desirous of speaking some kind words to them, and anxious to teach them the true religion, but was unable to do so because he knew not their language. "Brother," he said, "let us beg of God a knowledge of German, so as to announce His truths to these good people." Their prayer was heard, and for four days they were instructing their benefactors.—S. Francis Xavier spoke with perfection the languages of the different people to whom he preached in India. And (the only example in ecclesiastical history) when learned men, of different nationalities, put difficulties before him, not only did they all understand him when he spoke but one language, but that one language solved—at the same time—the various doubts and difficulties laid before him, which added greatly to the veneration in which he was held.—S. Antony, of Padua, had also the gift of languages, and was enabled by the light of the Holy Ghost to read the state of the souls of men.—*Lives of the Saints.*

197. NEGLECT OF NOVATUS.—A certain Novatus, received into the Church by Catholic missioners, apostatized during the persecutions through fear of the torments to which the martyrs were

subjected. The principal cause of his fall, according to historians of the time, was that he did not receive the Sacrament of Confirmation, though he had often had the opportunity of doing so. *Eusebius.*

198. PENTECOST RENEWS THE GRACES OF THE HOLY GHOST. Pentecost has this special mark about it, that while other feasts of the Church simply commemorate some great event, or thank God for some great grace, this feast renews year by year the graces of the first day of Pentecost in the hearts of the Faithful well disposed. The miraculous manifestations of the first Pentecost are not indeed renewed, yet the graces of the Holy Spirit truly descend into our hearts; the external gifts of languages and miracles are not bestowed, for these are no longer necessary to the Church, yet such aids and helps as we require may on this day be obtained by fervent petition and good dispositions.

THE NINTH ARTICLE.

199. VICTORINUS OF ROME.—Victorinus professed to be a Catholic, but was never seen to enter the Church, not even on Sundays. An old man who knew him well, spoke to him of the danger of dying a bad death to which he was thus exposing himself. Victorinus answered: "Be not afraid; I am a good Catholic, and I hope to die a good death." "How can you be a good Catholic?" said the old man. "By your conduct you deny your religion, since you do not perform the duties it requires of you. I never see you even within the walls of a Church. Do you not remember what Jesus Christ said: 'He that shall deny Me before men, I will also deny him before My Father who is in Heaven.'" These words had a good result, for Victorinus from that day became a good and fervent Catholic, and died an edifying death. The grace of being a member of God's true Church is the greatest gift God could bestow on you, because along with it He gives you all other blessings. Oh! be careful never to lose it, and pray for those whom you love who may not possess it, that He may grant it to them as He has granted it to you.—*Chisholm.*

200. ALEXANDER THE GREAT AND THE HIGH PRIEST.—The famous Alexander the Great was a pagan, and thought of nothing but the conquest of the entire world. After having taken a great

number of cities, he marched, at length, on Jerusalem. The High Priest Onias, in his great disquietude, turned his eyes to Heaven, and God admonished him in a dream to be of good heart, and told him to clothe himself in his pontifical robes, then to put himself at the head of his people, and appear before this renowned conqueror. He obeyed, and went to meet Alexander as far as the hill of Sapha, whence there was a view of the City and the Temple. Everyone expected that the haughty conqueror would destroy Jerusalem, and condemn the High Priest to die ignominiously. But, so soon as Alexander perceived that solemn procession, so soon as he distinguished the pontiff advancing majestically at the head of his people, he approached him, bowed down to the ground before the Hebrew name of GOD, engraved on the front of his diadem, and saluted him respectfully. All were seized with astonishment; and Parmenion, one of the favourite companions of the king, asked him why he had adored the High Priest of the Jews. "It was the God whose minister he is that I adored," answered Alexander. Onias then conducted to the temple of Solomon this King of Macedonia, who made an offering there, and retired full of respect for the worship, and the priest of the God of Israel.—*Josephus.*

201. NAPOLEON'S ARMY.—Napoleon, who pretended to despise the excommunication that fell upon him, was visibly tormented by it; sometimes his exasperation knew no bounds. In his rage he exclaimed: "Does the Pope imagine that his excommunication will make the arms fall from the hands of my soldiers?" Now everyone knows that it was after his excommunication that the star of Napoleon grew dim, and that his life became one series of disasters. Moreover all the historians of the Russian campaign of 1812, in relating the particulars of that catastrophe, say expressly that "the arms fell from the hands of the soldiers!" —*Gaume.*

202. IMAGE OF THE CHURCH.—Of the Catholic Church God is the Founder, Jesus Christ the Saviour, the Holy Ghost the Sanctifier, the Blessed Virgin the Queen, and the Angels the protectors—The Pope is the head, the Cardinals the counsellors, the Bishops the pastors, and the Priests the voice—The Martyrs are her witnesses, and the Doctors her light. The Confessors strengthen her, the Religious orders uphold her, the Virgins are her adornment, and the Faithful her children—Baptism is her cradle, Confirmation her strength, the Eucharist her food, Penance and Extreme

Unction her remedies. Order is her jurisdiction, and Matrimony her nursery—Faith is the gate of the Church, Hope the road, Charity the object: grace is her wealth, chastity her flower—The just are her joy, sin her aversion, sinners the object of her commiseration—The Jews are her living witnesses, the conversion of men her prayer and desire—The Blessed Trinity is the object of her adoration, the Son of God her sacrifice, the liturgical ceremonies her attire. The earth is her place of exile, the cross her lot, Heaven her country—Scandals are her sorrow, repentance her joy, the pardon of sins her liberality—Jesus Christ is her spouse, and His presence her honour. The end of the world will be her coronation day. Her struggles are on the earth, her sufferings in Purgatory, and her triumph in Heaven.—*Hohenauer.*

203. A Revolutionary of the Reign of Terror.—A famous revolutionary, in the height of the Reign of Terror, seeing the Churches pillaged, the altars thrown down, and the priests slaughtered or exiled, cried out: "All 's going well: if the Church revives after this, I'll become a Catholic myself." The Church did revive, as we all know, but he didn't live to see it, for he fell a victim to other revolutionaries.—Another of the same period said: "Take care of your Pope, for you will never have another!" And indeed when Pius VI. died, the French were in Italy, and the Peninsula disturbed throughout. But the ways of God are wonderful, and His promises endure: the English and the Russians, of all nations so opposed to the Church, became in His hands instruments for the safety of the conclave, and Pius VII. is elected and proclaimed to the world.—*Mérault.*

204. A Saying of Napoleon—One day Napoleon, from the rock of S. Helena, contemplated the heavens, the earth, and the sea; he was reviewing in his mind the empires of the world and their institutions, the great men of the past, and their works, and then exclaimed: "The nations of the earth pass away, and thrones fall to the ground, the Church alone remains."—*Cat. en Ex.*

205. Expediency of the Temporal Power.—"If the Bishop of Rome were the subject of any Sovereign, or the citizen of a Republic, there would be reason to fear that he would not enjoy that liberty of action which is necessary to secure for his measures and decrees the respect and obedience of all the Faithful."

Council of Baltimore.

206. S. Leo and Attila.—About the middle of the fifth century a horde of fierce barbarians, named Huns, led by the terrible Attila, surnamed the Scourge of God, swept over the Roman Empire, destroying everything before them. Flushed with victory, the savage conquerors at length advanced towards Rome, which the Roman Emperors, whose armies had been everywhere defeated, had left without garrison or means of defence. In the midst of the general consternation, the holy Pontiff Leo alone ventured to go to meet the conqueror. Having arrived at the camp of the Huns on the banks of the river Mincio, Leo was admitted into the presence of Attila, and spoke to him with such courage and firmness of the account which he must one day give to God of his actions, that the savage barbarian at once granted the holy Pope all that he asked, promising to withdraw his army and leave Rome unmolested. It is related that the followers of Attila, astonished at the respect which their terrible chieftain had paid to a Christain priest, asked him, after St. Leo's departure, what was the reason of his unusual conduct. "It was not," said he, "the person of my visitor alone which made such an impression upon me. I saw near the Pontiff a figure far more august, venerable by his white hair, and clad in priestly robes, who held a drawn sword in his hand, and seemed to threaten me, with looks and gestures of terrible meaning, if I did not undertake faithfully to execute all that had been demanded by his envoy."—*Butler.*

207. Words of Napoleon.—Napoleon, while yet only first consul, used to say: "The institution for maintaining the unity of the faith, the Pope, is indeed an admirable one. Some look on him as a foreign Sovereign: he is so, and we must thank Heaven for it. The Pope is not in Paris, and it is well: he is not in Madrid, nor Vienna, hence we maintain and support his spiritual power. At Vienna and Madrid, they can say the same. Do you think that if he lived in Paris, the people of Vienna or Spain would receive his decisions? He does not live with us, nor does he live with our rivals, but in the ancient city of Rome, in his own states. The ages gone by have done this, and done well: for the government of souls, it is the most perfect institution imaginable."—*Thiers.*

208. Pitt and Napoleon.—Pitt sent Marseria as ambassador to Napoleon, urging him to destroy Catholicism in France, and so rid himself of the Pope's authority. "Remember well my words," said Napoleon, "and report them faithfully to him that sent you:

I shall maintain the Catholic religion in France, because it is the true one, because it is the religion of France—that of my ancestors, my own; and so far from destroying it, I shall do all I can to uphold it." Marseria made answer: "But, sire, in acting thus, you are forging invisible chains for yourself: so long as you recognize Rome, Rome will domineer over you and your liberty." Napoleon, with impatience, replied: "You are confounding two things quite distinct: here is a question of two authorities: for the things of time I have my sword, and it is enough; for the things of Heaven, Rome has all power. Rome will decide without consulting me, and she will do well, for it is her right." "But permit me, sire, even from a temporal point of view, your authority will never be complete till you are head of the Church, creating a religion of your own." "Create a religion," said Napoleon, with a smile, "to create a religion one must climb up Calvary, and Calvary is not in my plans."—*Cat. en Ex.*

209. DEFINING DOCTRINE.—The final object of infallibility may include: things of faith and morals; things belonging to faith; things necessary to salvation; precepts in morals, binding the whole Church; matters of religion; matters of faith, speculative and practical; controversies on religion; things pertaining to doctrine, and to natural and divine law; matters regarding the spiritual health of souls, and the salvation of the Faithful, and the good of the Church; extermination of error.—*Manning.*

210. FENELON AND THE "MAXIMS."—Fénélon, Archbishop of Cambray, published in the year 1697 a work entitled, *An Explanation of the Maxims of the Saints*, which some time after its publication was condemned by Pope Innocent XII. The account of the condemnation of the book arrived at Cambray on the 25th of March, 1699, the Feast of the Annunciation, at the very moment that the Archbishop was about ascending the pulpit to preach on the feast of the day. Though affected at the account of a decision so contrary to what he expected, he repined not; but so great was the hold religion had on his soul, that, recollecting himself for a few moments, he abandoned the subject on which he intended to speak, and in its place introduced the subject of perfect submission to the will of superiors. He spoke so feelingly on the matter that he drew copious tears from his auditory. Besides, to leave to his diocese a monument of his perfect submission and repentance, he got made for the Exposition of the Blessed

Sacrament a *monstrance* supported by two angels, one of whom was represented trampling under foot a variety of bad books, and on the cover of one was legibly written, *An Explanation of the Maxims of the Saints.—Power.*

211. Bishop Gibbon on Infallibility.—What, then, is the real doctrine of Infallibility? It simply means that the Pope, as successor of S. Peter, Prince of the Apostles, by virtue of the promises of Christ is preserved from error of judgment when he promulgates to the Church a decision of faith or morals. The Pope, therefore, be it known, is not the maker of the divine law; he is only its expounder. He is not the author of revelation, but only its interpreter. All revelation came from God alone through His inspired ministers, and was complete in the beginning of the Church. The Holy Father has no more authority than you or I to break one iota or tittle of the Scripture; and he is equally with us, a servant of the divine law.

212. Mgr. Cheverus.—Monseigneur de Cheverus, in his many sermons, often dwelt on the necessity of some teaching authority to render unwavering the faith of a learned as well as an ignorant man. To convince Protestants of this necessity, he often repeated, in the discourses which he addressed to them, these simple words, but words which always produced the desired effect: "Every day, my brethren, I read the Holy Scripture like yourselves. I read it with reflection and prayer, having previously invoked the Holy Spirit; and yet at almost every page I find many things that I cannot understand, and I find the great necessity of some speaking authority, which may point out to me the meaning of the text, and render my faith firm." And his hearers immediately made the application to themselves. "If Monseigneur de Cheverus," said they, "who is more learned that we, cannot comprehend the Sacred Scripture, how comes it that our ministers tell us that the Bible is to each of us a full and clear rule of faith, easily understood of itself, and requiring no aid in its elucidation?" Taking occasion from the admission that even the most learned cannot agree as to matters of faith, Monseigneur de Cheverus pointed out how wisely God came to aid human weakness in the discovery of truth, by appointing a living, speaking authority, which, drawing its origin from Christ and His Apostles, has descended down to us by an uninterrupted succession of Pastors, professing at all times, and in all places, and without the least variation, the same holy doctrine as was professed by the Apostles.—*Power.*

213. S. Stephen of Hungary.—S. Stephen, King of Hungary, always gave his subjects the example of respect for ministers of the Church, being convinced that nothing so tends to the increase of religion. But he professed the most profound veneration for the Holy See and all its acts. Having sent a bishop to Rome to negotiate with the Supreme Pontiff, he went forth to meet the ambassador on his return, and while the Pope's letters were being read, he listened to them standing, out of respect for the head of the Church. On feeling his last end approaching, he assembled his nobles around him, and recommended them the practice of the Christian virtues, also respect and obedience to the Holy See.—*His Life: Spt. 2.*

214. Fenelon and Lord Peterborough.—Fénélon, the great bishop of Cambrai, was so illustrious for his piety and great virtues that those who visited him were obliged to exclaim: "The Church to which that bishop belongs must indeed be the Church of God, for no other one could produce such a man." Lord Peterborough, hearing of his eminent merits, was desirous of seeing him. The bishop received his noble guest with great kindness, and invited him to stay with him. During the few days he spent there, he was an eye-witness of the virtuous life of that prelate. And so great an impression did it make on him that he was heard to say, when about to leave him: "I cannot stay here any longer, because if I did so I should become a Catholic in spite of myself."—*Chisholm.*

215. The Map of the World.—In a certain school a teacher had prepared for his pupils a large map of the world on which were shown all the countries of the earth. He had marked with a red cross upon the map every country, and island, and place where the Catholic religion was established, and the pupils saw at a glance that it was everywhere, even in the lands of perpetual snow, and in the midst of pagan kingdoms. So that there was scarcely an islet rising out of the ocean but was marked with a red cross. "See, my children," he said, "these crosses on the map tell you where you will find the Catholic Church. Go to any of these places you choose, and you will find the same Church as you have at home, the same truths taught, the same Sacrifice offered up, the same Sacraments administered, and all obeying one head, our holy father the Pope. Ah! truly there is no blessing so great as that of being a member of the one true Church."—*Chisholm.*

216. Priest, Jew, and Parson.—There is but one only true Church; and that is so evident that no one possessed of even

ordinary good sense can anywise doubt it. A Catholic priest and a Protestant minister were one day walking together; they chanced to meet a Jewish rabbi. "Hold!" said the Protestant minister, laughing, "we three are of so many different religions; now, which of us has the true one?" "I will tell you that," said the rabbi; "if the Messiah is not yet come, it is I; if the Messiah be come, it is this Catholic priest; but as for you, whether the Messiah be come or not, *you* are not in the right way."—*Schmid.*

217. CHANGE OF RELIGION.—"I do not like those who change their religion," said a Protestant prince of Germany to the Count de Stolberg, recently converted to the Catholic faith. "Nor I either," answered the doctor, "for if my ancestors had not changed, I should not have been obliged to return to Catholicity." And that is very true; a Protestant who becomes a Catholic does not change his religion; he does but return to the way which his forefathers were wrong in quitting.—*Schmid.*

218. THE PROTESTANT REDUCED TO SILENCE.—"What is there in common between the Scripture and your fabulous Tradition?" said a Protestant one day to a priest. "Hand me a Bible," said the latter. The Protestant gave him the volume, which the priest opened and examined, and then laid down, saying with feigned indignation: "I asked you for a Bible, sir, the Holy Scriptures, not that book of fables you offer me." "The book I gave you," said the Protestant, apparently scandalized, "is the great Book of Books, containing the old and the new covenant of God with men." "And how do you know that this book is the divine work of which you speak, and not a book of fables invented somewhere or other in the olden days?" "How do I know it? Why, by the infallible testimony of our forefathers who from age to age have transmitted this book to us as the Word of God." "Ah, you admit then an infallible tradition, you who protest against Tradition!"—*Guillois.*

219. LUTHER ON THE CHURCH.—In one of his treatises, Luther declares that the Catholic is the true Church—the pillar and ground of truth. In the same he says, "I confess that under the Papacy are many good things—nay, all that is good in Christianity: the true Scripture, true Baptism, the true Sacrament of the altar, true keys for the remission of sins, true office of Preaching. Nay, I say that in Popery is true Christianity, *even the very kernel of Christianity.*

220. THE CURE OF ARS AND THE PROTESTANT.—The Curé of Ars once gave a medal to a Protestant who visited him, who exclaimed: "Dear Sir, you have given a medal to one who is a heretic, at least I am a heretic from your point of view. But although we are not of the same religion, I hope we shall both one day be in Heaven." The holy priest took the gentleman's hand in his own, and giving him a look which seemed to reach his very soul, answered him, "Alas! my friend, we cannot be together in Heaven, unless we have begun to live so in this world. Death makes no change in that. As the tree falls so shall it lie. Jesus Christ has said 'He that does not hear the Church, let him be to thee as a heathen and a publican.' And He said again, 'There shall be one fold and one shepherd,' and He made S. Peter the chief shepherd of His flock." Then, in a voice full of sweetness, he added, "My dear friend, there are not two ways of serving Jesus Christ; there is only one good way, and that is to serve Him as He Himself wishes to be served." Saying this, the priest left him. But these words sank deeply into the good man's heart, and led him to renounce the errors in which he had been brought up, and he became a fervent Catholic.—*Life of the Curé of Ars.*

221. THE SITUATION MISSED.—There was a Minister of State in Holland, who, though not a Catholic, had a great esteem for our religion, and looked down with contempt on those half-hearted Catholics who are ashamed of their faith. A young man once came to him to ask him for employment in the service of the government. "What religion do you belong to?" said the minister. "I am a Catholic," replied the young man, "but I do not care much whether I continue to be one or not." "Then I have no appointment for you," answered the statesman. "You were born and brought up in the grandest institution in the world, and you do not know how to esteem that privilege. I feel sure that a Catholic who does not esteem and love his faith as his greatest treasure, is not fit for the king's service, because he does not know how to serve his God." The young man did not expect to receive this rebuke, and hung down his head through shame. He repented of his conduct, but it was too late, for the minister, after saying these words, abruptly left him, and he was obliged to retire.—"*Ave Maria.*"

222. A BRAVE SOLDIER'S ANSWER.—Some time ago, a Catholic entered the army of the Shah, and gained his esteem. One day the

Shah entreated him to renounce the Christian religion and become a Mahometan. "If you will do this," he said, "I will raise you to the highest rank, and confer on you my choicest favours." The young man answered: "O king, my father died for you, and I am ready to do the same. But if you want me to renounce my religion, then take this sword and kill me, for I would die rather than be guilty of such a crime." The Shah was moved by these generous words. Instead of being angry, he praised the young Christian for his fidelity to his God, and as a mark of his esteem for him, raised him in a short time to the highest honours in the Persian army.

Cat. en Ex.

223. THE VATICAN COUNCIL.—Towards the close of the year 1869, upon the Feast of our Lady's Immaculate Conception, there met together in the great Church of S. Peter, at Rome, a vast assembly of Catholic Bishops, gathered together from all parts of the world. These venerable Prelates, to the number of more than 600, had flocked to Rome at the voice of the Vicar of Christ, the saintly Pius IX., to rally round the chair of S. Peter in defence of Catholic Doctrine, and to expose and condemn the errors of an unbelieving age. This magnificent assembly of the Pastors of the Church will be known in history by the name of the Council of the Vatican, being the twentieth General Council that has met since the time of the Apostles. There came together, from the far East, holy Bishops who had nobly confessed the Faith and endured cruel tortures for the name of Jesus in the prisons of China, Tong-King, and the Corea. For the Church of Jesus Christ is ever the same, fruitful in Saints and Martyrs, and in good and devoted shepherds, who are ready, like their Divine Master, to sacrifice at any time their lives for their flocks. The Council of the Vatican is not yet concluded, having been suspended in consequence of the unjust invasion and seizure of the States of the Church by Victor Emanuel, King of Sardinia and Piedmont. It has, however, accomplished a great portion of its labours, having condemned many prevailing errors, and passed a decree that will make it ever memorable in the history of the Church. This is no other than the definition of the Infallibility of the Pope. In other words, the assembled Bishops of the universal Church, presided over by the Sovereign Pontiff himself, have solemnly declared that it has ever been the belief and teaching of the Church of God, and that it is a truth of Faith revealed by God Himself, that the Bishop of Rome, the successor of S. Peter, cannot err when he defines a doctrine concerning Faith or Morals to be held by the whole Church.—*Gibson.*

224. A Poor Man's Answer.—A poor man, who could not read, but was brought up a good Catholic, was once met by some young men, who, although learned in the eyes of the world, were very ignorant of the things of God. They thought that they would be able to put questions to him about his religion which he would not be able to answer. So they asked him to explain to them some things which even learned theologians find difficult to explain. The poor man did not at first answer them, but when they urged him to do so, he said: "Gentlemen, you know that I have no learning and cannot even read, and I am sorry that I cannot give you the explanation you desire. But my heart will answer you better than my lips can. I am happy, and what makes me happy is the knowledge that I belong to that Church which cannot err in what she teaches, and that I put in practice as far as lies in my power the duties it imposes on me. Is there one among you who can say this?" The young men said no more, but quickly turned away. The poor man, without learning, showed himself superior to them who thought they knew so much.—*Chisholm.*

225. The Reply of the Princess.—A certain princess, who belonged to the Lutheran Church, was about to marry a Catholic emperor, Charles of Austria. But before the day appointed for the marriage she went to ask the chiefs of her Church if it were possible for Catholics to enter Heaven. They answered: "Yes, if they lead good lives, they also may be saved." "Then I will immediately become a Catholic," she boldly said to them. Prudence requires that I should choose the surest means of saving my soul. The Catholic Church teaches that those who know it to be the true Church, and yet do not enter its fold, cannot reach Heaven; and you tell me if I become a Catholic I may be saved. Therefore, it is safer for me to join that Church than remain where I am." She became a fervent Catholic, and her good example was also followed by her father and many others among her friends.
Chisholm.

226. S. Monica's Prayers for Her Son.—S. Monica, mother of S. Augustin, the great doctor of the Church, was sorely afflicted at witnessing the impiety and dissolute morals of her son. Bitter were the tears she shed, day and night, over his wanderings, and incessant were her prayers for his conversion. As she was one day giving an account to a holy bishop of the sorrow and uneasiness given her by her son's wicked course of life, and added that she doubted of ever effecting his conversion, the holy man consoled her

by these words: "it is impossible that a child of so many tears and prayers should perish." And so it came to pass; for her prayers were heard, and her son, great sinner though he was, became a great Saint.—*Her Life: May 4.*

227. S. AUGUSTIN'S PRAYER FOR INNOCENT.—S. Augustin, accompanied by some of his priests, paid a visit to a person of distinction, named Innocent, on hearing that he was sick. No sooner had S. Augustin entered the sick man's room, than he heard from him that on the following day he was to undergo a very painful operation, and that he greatly feared the consequences. He entreated the Saint to be present during the operation, that in case he should sink under it, he might be assisted by his prayers and exhortations. S. Augustin promised to be in attendance, at the same time exhorting him to have recourse to God, to place confidence in His great mercy, to submit to His holy will, and to offer up his prayers in union with those which were now about to be offered up for him. S. Augustin and the attending priests then knelt down, and fervently prayed for the sick man, whose state touched them with pity. On the following day the surgeons were at the bedside of Innocent, and were about commencing the operation, when, on a close inspection of the part affected, they found that every trace of the disease had disappeared. God had attended to the prayers of His servants.—*Of the City of God.*

228. S. NICOLAS, AN INTERCESSOR.—Three lords of Constantinople, falsely accused before the Emperor, were thrown into prison and condemned to death. The sentence was to be executed next day, and, you may suppose, the unhappy men had but little inclination to sleep. Seeing that there was no chance whatever of their innocence being established, they had recourse to prayer. They had often heard of Nicolas, bishop of Myra; everyone said that he was a Saint; they all three threw themselves on their knees and besought him to assist them. Scarcely had they commenced to pray, when God permitted that the Emperor, who was fast asleep in his palace, had a dream. He saw a venerable old man, robed as a bishop, who addressed him sternly and said: "Prince, art thou certain that the judgment pronounced on three of thy ministers is just? Beware!" and the vision disappeared. Next day the Emperor was careful not to have the prisoners executed; he reviewed the process of their trial, and failed not to perceive that they had been condemned unjustly. He caused them to be

immediately liberated, after relating to them the dream he had had. The poor officers speedily discovered that their prayers had been heard by S. Nicolas, and that it was he himself that had appeared to the Emperor.—*His Life: Dec. 6.*

229. S. ANTONINUS AND THE BREAD.—S. Antoninus was greatly admired for his patience and moderation towards sinners; he one day had a piece of white bread publicly laid before him. Over this white bread he pronounced the words of Anathema, and immediately it became as a cinder before the eyes of all! The witnesses of the miracle were dumb with fear; the bishop then pronounced the words of absolution over the bread which forthwith resumed its former appearance. "What you have seen here," said the prelate, "is an image of what takes place in the soul of one who is excommunicated. Understand then the patience and prudence the Church must show, even towards sinners, before using this terrible power; pity them and pray for them: as members of the Communion of Saints, you are bound to this act of charity."

His Life: May 10.

230. PARIS SAVED BY S. GENEVIEVE.—In the 12th c. there appeared in France, and especially in the capital, a strange disease which seemed to burn the bowels of its victims, as with a raging fire: medical science was unable to arrest its progress. Then Stephen, bishop of Paris, ordered prayers and fasts, to appease the anger of God, but the plague still continued. At length they had a solemn procession of the relics of S. Geneviève, patroness of Paris, borne through the streets, to seek her aid in their trial. No sooner had the relics left the Church than the sick recovered at once, with the exception of two or three whom God wished perhaps to sanctify by greater trials. This intervention of the Saint in their behalf is commemorated by Parisians on November 26.—*Her Life: Jan. 3.*

231. S. GREGORY AND S. BASIL.—These two Saints were united in the bonds of sincere friendship. After serving God in holiness for many years, S. Basil died. S. Gregory was filled with grief at his loss; but knowing how piously he had lived, he had the firm hope in his breast that his dear friend was in the bosom of God, and praying for him. The Saints have many temptations to endure on earth before they can receive the crown of glory in Heaven. S. Gregory also had to endure many of these assaults of Satan. But when they came upon him he thought of S. Basil, and prayed to him in these words: "O great friend of God, and my dearest

friend, help me; obtain for me the grace of being freed from these temptations, or at least the strength and courage to resist them."

232. THE PROTESTANT CONVERT.—A certain young man, a Protestant, residing in Scotland, had a brother whom he tenderly loved, but who was cut off by a premature death. He was deeply affected at so severe a loss, and refused all consolation. What grieved him particularly were the fears for his brother's salvation, which perpetually haunted his mind. He could not bear to think that his brother was eternally lost, and yet, when he considered the Holiness of God and the perfect purity required for admission into Heaven, he was filled with the deepest anxiety. To divert his mind he undertook, at the advice of his friends and physician, a journey to the Continent. Providence had so arranged that a Catholic priest sailed with him in the same vessel, and, on landing, lodged at the same hotel. The priest and the young Scotchman were frequently thrown together, and conversed on various subjects, till at last the young man revealed to his new friend the cause of his secret uneasiness. The priest endeavoured to console him, and spoke to him of the doctrine of Purgatory, and the Catholic practice of praying for the dead. "Oh!" exclaimed the youth, "if I were only able to pray for my brother, I should feel my heart relieved; never would I pass a day without offering up my petitions to God for one whom I loved so tenderly upon earth." This conversation made a deep impression upon the young man, and led him to inquire into the other doctrines of the Church. These inquiries soon removed his early prejudices, and a short time after he became a Catholic.—*Gaume.*

233. CONVERSION OF A COUNTESS.—The Countess of Strafford, before her conversion to the Catholic religion, had frequent interviews with Monseigneur de la Mothe, Bishop of Amiens, whose discourses made a very lasting impression on her mind. But that which most affected her was a sermon preached by him to the Ursulines of Amiens, on the feast of S. John the Baptist. When the sermon had concluded, she felt an ardent desire of professing the same belief as the preacher, who had edified her so much. She had, however, some doubts about the Mass and Purgatory. These doubts she laid before the bishop. Without entering into any argument on the subject of her doubts, or directly attacking her prejudices, he thus answered her: "My lady, you know the Bishop of London, and, I am sure, you repose the fullest confidence

in him. Very well. Now, I entreat you to send him word of what I am going to say, which is this: 'The Bishop of Amiens has said one thing which surprises me, and it is this, that if you are able to disprove that S. Augustin said Mass, and prayed for the dead, and particularly his mother, he himself will at once become a Protestant.'" This advice was followed: the Bishop of London sent no reply to the letter, but merely said to the bearer of it, that Lady Strafford was inhaling infectious air, and that his writing to her would produce very little effect. The silence of one in whom she confided so much completely opened the eyes of the Countess, and not long after she abjured her errors before the Bishop of Amiens. *Life of M. de la Mothe.*

234. PRACTICE OF S. CATHERINE OF BOLOGNA.—When S. Catherine of Bologna stood in need of any grace, she had recourse to the souls in Purgatory, and her prayers were immediately heard. She declared that through these holy souls many favours were granted to her, which she had sought through the intercession of the Saints, and had not obtained.—*Her Life: Mrch. 9.*

235. BROTHER ANTONY CORSO.—Soon after Brother Antony Corso died, he appeared to one of the brothers of his monastery, asking him to pray for him that he might be freed from his sufferings. The brother asked him what was the greatest suffering he had to endure. "It is my not being able to see God: that is the greatest suffering of Purgatory: I do not know how I can bear any longer the pain of being deprived of the sight of my God. As long as I am in this state, I shall be the most unhappy of creatures." *Chisholm.*

236. VISION OF S. PERPETUA.—Dinocrates was born at Carthage, in Africa, about the year 195. He died at the age of seven years, of a horrible cancer which he had in his cheek. His sister, named Perpetua, was older than he; being a virtuous young person, she was arrested in a great persecution, and thrown into prison to force her to worship idols. It was then that she prayed to God for the soul of her little brother, without knowing whether he had need of her prayers or not. It was during the night. All at once this holy martyr, who was to be delivered to the wild beasts some days later, had a vision. She seemed to see Dinocrates, with many other persons, in a dark and filthy place. His face was pale and squalid, his eyes inflamed, and his cheek still covered with the ulcer of which he died. She saw that he suffered much, and that he was tormented by a burning thirst; there was, indeed, beside

him a large basin full of water, but the edges were too high for him to reach. S. Perpetua, touched by sufferings which were undoubtedly the representation of those he endured in Purgatory, prayed for him with renewed fervour. Some days after, having changed her prison, she had another vision, in which she saw her young brother, his body all clean, his garments white, his face radiant with the freshness of health; she then understood that her prayers had been heard, and that Dinocrates was delivered from Purgatory. It is she herself who relates these visions, read in the Acts of her Martyrdom, which occurred about the year 203.

237. Consolations of Purgatory.—Oh, how solemn and subduing is the thought of that holy kingdom, that realm of pain. There is no cry, no murmur; all is silent, silent as Jesus before His enemies. We shall never know how we really love Mary, till we look up to her out of those deeps, those vales of dread mysterious fire. O beautiful region of the Church of God! O lovely troop of the flock of Mary! What a scene is presented to our eyes when we gaze upon that consecrated empire of sinlessness, and yet of keenest suffering! There is the beauty of those immaculate souls, and then the loveliness, yea, the worshipfulness of their patience, the majesty of their gifts, the dignity of their solemn and chaste sufferings, the eloquence of their silence; the moonlight of Mary's throne lighting up their land of pain and speechless expectation; the silver-winged angels voyaging through the deeps of that mysterious realm; and above all, that unseen face of Jesus, which is so well remembered that it seems to be almost seen!—*Power.*

238. Thirty Years!—A certain religious, when about to leave this world, begged of a priest to say Mass for the repose of his soul immediately after his death. As soon as the holy man expired, the priest said Mass for him with great fervour and devotion. But scarcely had he finished Mass, when he saw before him the soul of the deceased religious. "O my friend," he said to him, "why did you neglect to fulfil your promise? Why did you leave me in the torments of Purgatory for thirty years?" "What," exclaimed the priest, "thirty years? It is not yet an hour since you died!" "Learn from this," said the holy soul, "how terrible are the pains of Purgatory, since one hour's suffering there appears as long as thirty years?"—*Chisholm.*

239. S. Catherine's Vision.—A holy nun received word of her father's death and for a time offered prayers and good works

for the repose of his soul. At last she ceased praying for him, because she thought he must be in Heaven, and that it was useless for her to pray for him any longer. But how great was her astonishment when Our Lord one day showed her, in Purgatory, the soul of her beloved father, suffering the most excruciating torments, and imploring her help. "Oh, my daughter, pray for me, and do not forget your father who loved you so tenderly." At the sight of the sad state of his soul she burst into tears, and casting herself at the feet of Jesus, she besought Him through His most precious blood to free her father from his sufferings; or if it was necessary for some one to bear the punishment, she offered herself to suffer in his stead. Our Lord was pleased to accept the offering she made. Her father's soul was immediately set free from Purgatory, but heavy indeed were the crosses and sufferings she had to bear from that day till the end of her life.—*Chisholm.*

240. PURGATORY IN PAINTING.—Certain canons having had to repair their Church, added to it a chapel dedicated to the souls in Purgatory. The sculptor who was charged with the decorations, represented the poor souls in the midst of the flames; but he was so malicious as to place in the very midst of his figures the portrait of a neighbouring abbot. The likeness was so perfect that no one could mistake it; the Superior himself recognized it. He immediately complained to the canons, who summoned the sculptor, and laughingly besought him to deliver that poor soul from his Purgatory. The artist excuses himself under the pretence that he could not touch his work without spoiling it. The complaint is carried before the Archbishop. The Prelate inquired of the sculptor if the likeness is accidental. "No, my lord," said he, "I did it on purpose." "Then you must destroy that figure, for it is an outrage on the original." "I shall do no such thing, my lord, and your lordship will not ask me to do it, I am sure, when you hear my reasons. Last year, this reverend Superior proved in one of his sermons, that those who die without having made satisfaction are detained in the flames of Purgatory till they have paid their debts. Now, his procurator has owed me a hundred crowns these two years past, and I am not yet paid. So that is just the reason why I thought myself authorized to place the abbot in my Purgatory. I assure you, my lord, I will leave him there for ever, unless your lordship will have the goodness to see me paid." The Prelate, and all who were present, could not help laughing at this singular

justification. The complainant himself could not object to the demand thus made; he acquitted himself with good grace, and ordered his procurator to pay the hundred crowns. The sculptor, on his side, modified the figure in Purgatory, represented it ascending to Heaven, like a soul which has fully satisfied the justice of God.—*Filassier.*

241. Burial of a Dog.—A worthy peasant, noted for his faith and piety, came to lose a dog which had rendered him great service, and to which he was much attached. Instead of throwing the body of the poor animal into a ditch, or on the skirt of a wood, fearing that he might be devoured by wolves, he made a grave in his own ground, and there buried him. He was engaged in covering him up when a Protestant minister—passing by—began to laugh at him, saying: "Now, Mathurin, you are burying your dog without saying anything; you ought, at least, to sing a *De Profundis* over him." "Alas, I can't," said the peasant, with great composure. "And why so?" "Ah, my dog was a Protestant, and I am forced to bury him like the Protestants, who pretend that prayers for the dead are of no use." The minister went off ashamed and confused; but, if he had been in good faith, he must needs have confessed that Mathurin's reasoning was both just and true.—*Cath. Anecd.*

242. Angela Tolomei.—This holy virgin, having died after a long sickness, was restored to life through the prayers of her brother. Penance and atonement for sin were then her only thought. Fastings and watchings, hair-shirts and disciplines seemed to her as nothing compared with what she had already known of Purgatory. In this way she continued to live till God, seeing her soul purified as gold in the fire, took her again to Himself. How this example should make us tremble, and teach us to do penance for sin here in this life.—*Cat. en Ex.*

243. The Poor Servant.—The following occurred in Paris in 1821:—A poor servant had the custom of having a Mass said every month for the souls in Purgatory. But during a long and painful sickness she was unable to do this, and meantime lost her situation. When able again to go about she had but a solitary franc in her possession, as she went looking for another place. Passing by a Church, she entered, and was reminded of the pious custom of former days. But how could she spare her last franc for a Mass for the suffering souls? Yet full of confidence in God, she sacrificed it, and had a Mass arranged for the morrow. Then leaving the

Church, she was suddenly accosted by a young man, who told her to apply for a situation, at a certain number in a certain street which he named, and then disappeared among the crowd. Following the directions given, she enquired at the house in question. The lady was very much puzzled how her applicant could know of the vacancy, she herself having named it to no one. So the servant explained what had occurred, and looking about the room, she suddenly exclaimed: "Madam, that is the very figure of the young man who spoke to me," and she pointed to a picture hanging on the wall. "Ah," cried out the lady, "then you will not be my servant, you shall be my daughter. This is my son that you saw, who probably owes to you his deliverance from Purgatory: may God reward you. Let us pray for the suffering souls!"—*Postel.*

244. S. Malachy and his Sister.—S. Malachy, Bishop of Armagh, was remarkable for his special compassion for the poor souls in Purgatory. Now it happend that he had a sister who was given to a worldly life and was fond of pleasure, vanity and dress. Often had her saintly brother reproved her for her folly, exhorting her to think seriously of her soul, but all his efforts were to no purpose. At length she died, and for some days S. Malachy offered the Holy Sacrifice and earnest prayers for her repose, until at length the distraction of so many important duties banished all remembrance of her from his mind. Thus a month passed by, at the end of which S. Malachy heard in his sleep a voice saying: "Behold, your sister is waiting in great grief within the Churchyard, and has been thirty days without spiritual refreshment!" The Archbishop, awakening, pondered on the meaning of these words, and remembering that it was now thirty days since he had given up praying for his sister, immediately offered the Holy Mass for her repose, continuing the same for many days. A short time after, he beheld her, in his sleep, standing at the door of the Church; she was clothed in black garments, and was unable to obtain an entrance. S. Malachy redoubled his prayers, and a few days after, he saw her clad in half-mourning and admitted within the doors of the Church, though as yet unable to approach the altar. Finally, after many and fervent prayers he beheld her clad in white garments, in the midst of a glorious company habited like herself, and admitted into the very sanctuary. Thereby he knew that the holy sacrifices and prayers which he had offered for her had been accepted by God, and that her soul had found relief.

This history is recorded by the great S. Bernard, who was an intimate friend of S. Malachy, and wrote his life.—*Rohrbacher.*

245. VISION OF S. ANTONINUS.—S. Antoninus, of Marseilles, once had a vision of one who had been dead some time, and though many Masses had been offered for his soul, he said: "My brother, all the Masses and all the prayers that have been offered up for me, have done me no good. I am in Purgatory, and shall have to remain there till I have satisfied the justice of God; I have hitherto received no relief from all that has been done for me, because when I was alive I neglected to pray for the holy souls in Purgatory. All the benefit of the prayers and Masses said for me is given to those souls for whom I ought, in a special manner, to have prayed, and did not do it. They are relieved instead of me, and I have to suffer. O pray for me," he continued, "that God may forgive me my neglect: and go and preach everywhere to people, to pray for the souls of the faithful departed, lest when they die God may treat them as He has treated me." After these words the vision disappeared.—*Life of S. Antoninus: Oct. 13.*

THE TENTH ARTICLE.

246. S. FRANCIS AND THE SINNER.—S. Francis of Sales was hearing confessions in his Church at Annecy. Among other penitents who went to him was a woman who had led a very bad life, but who, touched by God's grace, made a good and sincere confession of all the evil she had done. S. Francis blessed God for her conversion, and felt his soul full of happiness in giving her absolution. When she had received it she said to him: "My father, what do you think of me now since you have heard of all the crimes I have been guilty of?" "My dear child," he answered, "I now look upon you as a Saint; let people say and think what they like; they may judge you as the Pharisee judged Mary Magdalen after her conversion, but you know what Jesus Christ thought of her and how He judged her. Your past life has now no longer any existence. I weep tears of joy because of your resurrection from the grave of sin to a life of grace." The penitent was not only consoled by these words of S. Francis, but when the devil

came to try to make her fall into despair by thinking of her past iniquities, they enabled her to drive the temptation away."

His Life: Jan. 29.

247. Body of a Damned Soul.—A young man named Pelagius, led in his father's house a life so exemplary, that everyone regarded him as a Saint. He lived so for several years. After the death of his parents, he sold all his goods, distributed the proceeds amongst the poor, and retired to a desert, where he led a most edifying life. But one day he had the misfortune to consent to a bad thought. He had not the courage to confess it, for fear of losing the good opinion of his confessor, and fell into a deep melancholy. Meanwhile his angel guardian appeared to him visibly under the figure of a pilgrim, and said to him: "Go, Pelagius, confess thy sin, and God will forgive thee, and thou shalt recover the peace of thy soul." Thus warned, Pelagius took the resolution of doing penance, flattering himself that God would perhaps forgive him his sin, without his confessing it. In that hope he entered a monastery, where he led a most austere life, in fasting and continual penance. Finding himself at the hour of death, he confessed for the last time, still without daring to confess his hidden sin. Everyone thought him a Saint, and he was buried with honour. But what was the result? Three days in succession his body was found outside the grave, without anyone knowing how it came there. The last time it happened, the Superior went thither with all his monks, and addressing the dead body, he said aloud: "Pelagius, thou didst obey me when alive; obey me now when thou art dead. Tell me, in God's name, whether it be His will that thou art buried in some other place?" "Alas!" cried the dead man, "I am damned for having concealed in confession a bad thought on which I had dwelt with pleasure. Behold the state in which my body is!" At the same moment his body appeared all on fire like red-hot iron. The sight terrified everyone present, and the Superior caused Pelagius to be buried outside the cemetery of the monastery. See what a dreadful thing it is to die without taking the proper means to obtain the pardon of one's sins.—*Favre.*

248. Repentance of S. Thais.—S. Thais was a miserable sinner of Egpyt, who lived in the fourth century, and employed for the ruin of souls the graces and talents she had received from nature. God inspired a holy abbot, named Paphnutius, with the desire of labouring for her conversion. He went in search of her,

and spoke to her at first on different subjects. How great was his surprise to find her passably well instructed in her religion? "Now," said he, "you know, then, that there is a God?" "Not only do I know that there is a God, but I also know that He is present everywhere, and He sees all we do, and will one day judge us; the good shall go to the everlasting kingdom, and the wicked to a hell that will never end." "What! Thais, you know all that, and yet do evil! you destroy your own soul and the souls of others!" "Father, I see that you are a man of God," said the poor woman, melting into tears; "impose on me whatever penance you please; I hope that God in His mercy will have pity on me. I only ask three hours to myself, and I return all yours." She left him immediately, went to collect her dress, her jewels, and all her finery, with what money she possessed, made a heap of them in the midst of the market-place, and set fire to them with her own hands. She returned then to S. Paphnutius, who shut her up in a little cell, close by a convent of nuns. He built up the door, and left her only a small window, through which some bread and water was every day given her. Thais then asked him what prayer she should say to God. "To God! you are unworthy even to pronounce His holy name. You will merely say to Him, without daring to raise your hands or eyes to Heaven: 'O thou who createdst me, have mercy on me!'" At the end of three years, God made known to S. Paphnutius that this heroic penitent had found favour in His sight. They opened her voluntary prison, although she begged with tears to be permitted to end her days in it. "Not so, my daughter," said her spiritual father, "God has forgiven you your sins." But that soul, sanctified by penance, was ripe for Heaven; she died a fortnight after, and merited to be honoured as a Saint.

Her Life: Oct. 8.

249. THE HERMIT AND THE ROBBER.—A certain hermit, who had lived for many years in great reputation for sanctity, began at length to entertain dangerous thoughts of self-complacency. Filled with these temptations, he was setting out one morning to visit a neighbouring Church, when he beheld, seated on the banks of the river which flowed past his little cell, a poor man, who appeared to be weeping bitterly. On approaching him, he perceived that the afflicted man was a notorious robber, the terror of the surrounding country. The hermit was about to retrace his steps, when the man advanced to meet him, threw himself at his feet, confessed his crimes, and begged to know if he might ever

hope for pardon. The hermit, astonished and shocked at hearing the recital of so many enormous sins, and, comparing them with his own innocent and blameless life, began to swell with pride, and, in tones of indignation, exclaimed: "Dost *thou* hope for pardon, thou wicked sinner? Sooner shall roses bloom upon this dry staff, than a Just God grant forgivenesses to such sins as thine!" So saying, he turned away, leaving the poor sinner on the brink of despair. The hermit had not proceeded far when the staff which he carried in his hand became rooted in the ground. He endeavoured to pull it out, but it resisted all his efforts, and became every moment more firmly seated in the soil. Then he beheld bud, and leaf, and flower sprouting forth, until at last the dry stick was laden with beautiful roses; and at the same time he heard a voice whispering, "Sooner shall roses bloom on the barren staff than a good God refuse mercy to the repenting sinner, or grant it to the proud one." Filled with shame and contrition, the hermit fell on his knees, and, with many tears, begged pardon for his sin; then, rising, he once more endeavoured to release his staff. This time it yielded to his grasp, and, bearing it in his hand, he returned in haste to the spot where he had left the robber. "See, brother," said he, showing him the staff all covered with roses, "the wonder which God has worked to convince *me* of my fault, and *you* of His tender mercy. Fear not, then, God should refuse to pardon you. In the Church he has left an abundant fountain of grace, His Precious Blood, in which he who sincerely repents may wash away the blackest crimes. Come, then, with me to my cell, that together we may avail ourselves of this means of grace, and bewail our sins for the rest of our lives." Much comforted, the robber dried his tears, and followed the hermit to his cell. Here they planted the staff before the door, and it grew into a beautiful tree, the sight of which served as a continual encouragement to persevere in a spirit of humility, and firm hope in the Divine Mercy.

The Little Flower Garden.

250. THE RING IN THE RIVER.—S. Arnoul, a celebrated minister of France, in the reign of Clotaire II., and who afterwards became Bishop of Metz, was one day much occupied with the desire of knowing whether God had forgiven him the sins of his youth, and completely effaced them from the book of His justice. His uncertainty on this point long tormented him, and filled his heart with the liveliest anxiety. Plunged in these despairing doubts, he went one day to the bridge over the Moselle, at Metz,

stopped suddenly, and took the pastoral ring off his finger, and threw it into the river, saying: "If I find that ring again, I will believe that my sins are forgiven me." Although Arnoul be a Saint, one cannot help blaming him here, for he gave no great proof of his confidence in the Divine Mercy, or the efficacy of penance. We should do wrong, therefore, to imitate him. A long interval passed without Arnoul having any reason to suppose that his prayer was heard; nevertheless his ring was found one day in the belly of a fish that was served on his table. This event was noised abroad, and the miraculous ring was placed in a Church. The historian, Paul Warnefrid, asserts that he heard the story from the mouth of the Emperor Charlemagne, who had seen the ring with his own eyes, in the Church of S. Sebastian at Metz. It was exhibited every year to pilgrims and the curious.—*Warnefrid.*

251. THE THEBAN LEGION.—What an example of obedience and of love of justice is given to all by the Theban Legion! "We are your soldiers, sire," they said to Maximian, who wished to make them persecute the Christians; "but we are also the servants of God: to you we owe military service, to God our innocence. We cannot obey your orders if opposed to His; so long as nothing is asked of us that can offend Him, we shall continue to obey you as hitherto; otherwise we must obey Him rather than you." And, indeed, they allowed themselves to be put to death, rather than execute the unjust commands of the Emperor.—*History of the Church.*

252. ZEAL OF S. PHILIP NERI.—S. Philip used to say, "Oh! if I could only keep people from offending God, how happy would I be!" He was especially anxious about children and young people, for he knew that they were in more danger of falling into sin, on account of the devil's temptations; and his greatest study was to find out ways and means of keeping them from sin. So he would often gather together all the boys of the neighbourhood, and make them join in games near his house, and he himself often took part in them. People were surprised to see him—a man already advanced in years, and one who was considered so holy—spend so much of his time playing with children. One day a multitude of boys were amusing themselves in front of the room where S. Philip was reading. They were making so great a noise that some people in the house went to the Saint and complained to him about it. S. Philip answered, "Let the good boys alone; let them play and

amuse themselves as much as they like. There is only one thing I desire, and that is that they keep away from sin."

His Life: May 26.

253. The Pearl in the Mire.—There was once a rich man who possessed a pearl of great beauty, which he valued above all his other possessions. One day, as he was showing it to a friend, it fell from his hands into a pool of mud at his feet. No sooner had it fallen than he put forth his hand and took it up. But oh! how changed it now was. Its beauty had disappeared under the thick mud which covered it. He carried it into the house, and, putting some water into a dish, began to wash it. In a few minutes all the mud was washed away, and the pearl shone with the same brightness as before.—My child, when you were born, your soul was soiled by Original Sin. But when you were brought to the Church, and the waters of Baptism were poured on your forehead, the mire of Original Sin was washed away, and your soul became beautiful in the eyes of God.—*Chisholm.*

254. Pelagius.—Pelagius, the heresiarch, was born at the close of the 4th century, in Wales. At his birth he was called Morgan, a Welsh word signifying *born on the sea coast*, but it was afterwards changed into *Pelagius*, a Latin word having the same meaning. He entered the Monastery of Bangor, in North Wales, and became a professed monk. Though possessed of no great learning, he was not deficient in genius. He quitted his cloister and travelled to Rome, where he remained for some years, and grew to some repute. The character he bore of a learned and virtuous monk opened to him an epistolary correspondence with S. Austin and S. Jerome. From his letters these holy men soon discovered his real character; under the mask of piety they discovered a depth of hypocrisy; and, under an imposing language, frightful errors of doctrine, against which they judged it necessary to caution the faithful. The errors of Pelagius, in doctrinal points, were congenial with the inbred pride of his heart. He denied the existence of Original Sin in the soul of man, and rejected the necessity of Divine grace for the merit of good works; contending that Adam, by sinning, only hurt himself, and that his descendants are now born in the very same state they would always have been had he never sinned, and, as a necessary consequence, that infants, dying without Baptism, enjoy eternal life. Two Councils, one held in Carthage and the other at Milevis, defined that the sin of Adam has descended to his posterity. This

decision has been confirmed by Pope Innocent, who condemned the errors of Pelagius and his adherents, and declared them separated from the Communion of the Catholic Church.—*Power.*

255. THE WOODCUTTER AND HIS WIFE.—A certain king, who had lost his way in hunting, was endeavouring to regain the path, when he heard voices at a little distance. On approaching, he found that it was a poor woodcutter and his wife, who were talking together at their work. "It must be owned," said the woman, "that mother Eve was very greedy to eat the apple. If she had only done as God told her, we should have no need to work and slave as we do now." "If Eve was greedy," replied the man, "Adam was a fool to do as she bade him. If I had been in his place, and you had come to me with the apple, I would have given you a box on the ear and sent you about your business." Scarcely had he spoken these words, when the king came up. "Good people," said he, "you seem to work very hard." "Yes, sir," answered they, for they did not know that it was the king; "we work like slaves from morning till night, and yet can hardly gain a living." "If you will come and live with me," said the king, "I will support you both without working." At the same moment the attendants of the king came up, and the poor woodcutters were greatly surprised and no less rejoiced at their unexpected adventure. The king, as he had promised, took them to his palace, where he gave them splendid apartments, rich dresses, a carriage, horses, and servants in livery. During the first month the time passed very happily. Every day they had twelve dishes at table, and on the last day they had twenty. In the middle of the table was a large dish with a cover upon it. The woman, being very curious, put out her hand to uncover it, but one of the king's servants checked her, and told her that the king had given strict orders that that dish should on no account be touched. As soon as the servants left the room, the woodcutter, perceiving that his wife was very melancholy and ate nothing, asked her what ailed her. She replied that she would not give a pin for all the fine things on the table, but she longed for a bit out of the covered dish. "Foolish woman," said her husband, "did you not hear that the king has forbidden us to touch it?" "The king is very unreasonable," said the woman. "If he would not have us see what is in the dish, he should not have ordered it to be put on the table." At the same time she began to cry, saying that her husband did not love her, and that she would kill herself

if he would not uncover the dish. The woodcutter felt moved when he saw his wife cry, and, as he loved her dearly, he told her that he would do anything to please her, if she would not make herself unhappy. So saying, he lifted up the cover from the dish, when out jumped a little white mouse, which scampered away in an instant. They both ran after it, but, before they could catch it, the king came in, and gravely asked them what had become of the mouse. "Please your majesty," said the man, who, as you may suppose, looked very foolish, "my wife teased me so long to see what was in the dish, that I could not help uncovering it, and the mouse has got away." "Oh, oh!" replied the king, "you said some time ago, if you had been Adam, you would have given Eve a box on the ear for being curious and greedy: you should have remembered your resolution. And you, silly woman, you had everything here you could wish for, but that was not enough: you must needs, like Eve, taste the forbidden fruit.—Go, foolish people: return to your labour, and never again blame Adam and Eve for the hardships you endure, since you have been guilty of the same folly."—*Mrs. Herbert.*

256. The Miraculous Medal.—In the month of September, 1830, a novice of the Sisters of Charity was praying in the Church before the altar, when she suddenly beheld, suspended in the air, a picture of the Blessed Virgin. On gazing upon it, she saw that Our Lady was clothed in a robe of pure white, with a mantle of silvery blue; her hands were stretched open towards the earth, but appeared covered with diamonds, from which rays of extraordinary brightness shone in all directions. At the same time she heard a voice saying, "These rays are the symbols of the graces which Mary obtains for man." Around the picture the following words were written in letters of gold: "O Mary, conceived without sin, pray for us, who have recourse to thee." In a few moments the picture was reversed, and on the other side she saw the letter "M," surmounted by a cross; and underneath, the Sacred Hearts of Jesus and Mary. Presently the voice again spoke, commanding that a medal should be struck according to the pattern shown her, and declaring that whoever should wear that medal, indulgenced, should enjoy the special protection of the Mother of God. The novice, on the following day, related the vision to her confessor, who, fearing lest it should be the effect of her imagination, told her to dismiss it from her thoughts, and take no notice of what had happened. The

humble novice obeyed, but in a few months the vision was repeated. This time, also, the confessor told her to pay no attention to it. A third time, however, the same vision appeared to her, and on this occasion the voice added that the Blessed Virgin was displeased that the medal had not been struck. The confessor, being now at a loss how to act, related the whole affair to the Archbishop of Paris, who immediately gave the necessary permission; adding, that a practice so likely to promote devotion to the Blessed Virgin could hardly come from an evil source. Since that time the use of the Miraculous Medal has become very general among the faithful, and innumerable instances are related of the special graces, both spiritual and temporal, which have everywhere been the result.

Graces of Mary.

257. THE BOY AND THE ROSEBUSH.—There was once a little boy who was very fond of roses. One day he asked his mother to let him choose one of the rosebushes in the garden which he might attend to himself. His mother willingly consented, and he chose one which was the prettiest of them all. Every day he went to see it and to count the flowers that were growing on it, and when the bush was covered with them, he seemed to be the happiest boy in the world. But one morning, when he went as usual to see his rosebush, he perceived that something was wrong. The leaves were hanging loosely, and the flowers, which the day before were so beautiful, seemed to have now lost their brightness, and it was evident the bush was dead. He looked everywhere to see what had killed his beloved plant, but could see nothing; it was as firmly rooted to the ground as ever. With tears in his eyes he went to his uncle, and told him what had happened. "My child," replied his uncle, "I think I can tell you what has killed the bush; come with me and I will show you." When they reached the place, his uncle pulled it out of the ground and examined the roots. "Ah! here it is," he said. "Do you see that worm which has eaten its way into the very centre of the stem? It is that worm that has killed your tree." "My dear uncle," said the boy, "who could have imagined that one worm should have destroyed all the beautiful roses and leaves that made my bush so lovely, for it was the prettiest one in the whole garden." "Ah, my child," said the old man, "one worm is sufficient to destroy the finest plant that ever grew. Just in the same way one mortal sin kills the soul and destroys its beauty and all the merits of the good works of a lifetime. Learn then from what has happened to your rosebush to hate sin which can do so much harm to your soul."—*Chisholm.*

258. THE PICTURE CUT TO PIECES.—A gentleman had a beautiful picture, a wonder in the world, above all price. People came from all parts to see it. It happened one day that an evil-minded man came to see the famous picture. Being alone in the room, he took a knife out of his pocket, and maliciously cut the picture to pieces. Great was the anger of the owner of the picture. He would rather have lost his whole fortune than lose that picture. The destruction of the famous picture was soon known over the whole world; every newspaper in Europe gave an account of it, and said that the destruction of the picture was a most shameful thing. They said that the man must be mad.—That picture was but the work of the hand of man. You, O sinner, had in your soul a picture done by the hand of God; it was a picture of God himself, the image and likeness of God was in your soul. The angels wondered to see in your soul a picture of God so perfect and so beautiful. Then came the sad day, the day of mortal sin. You, like a madman, by your mortal sin, broke in pieces the image and likeness of God in your soul, and it was seen there no more, but, in place of it, the horrible image and likeness of the devil. Weep, then, O sinner, weep for your loss.—*Furniss.*

259. THE CHILD DYING OF FRIGHT.—There was a little child which had never seen a dead body in its life. It happened that someone died in the house where the child was living. In the evening the child was taken upstairs to the room where the dead body was laid on a bed. By the pale light of a candle this child, for the first time, saw a dead body! The poor child trembled when it saw the strange paleness of the dead face—the eyes fixed, the lips which breathed no more, the hands which moved not, and the wonderful stillness and quiet of that dead body. The people said to the child: "You shall stop here all night, in the dark, without any light, alone by yourself, with the dead body." Then they all went out, leaving the child alone with the dead body. They remained standing outside, wishing to see if the child would be frightened. A few moments passed and they heard a fearful scream, and immediately afterwards the sound, as it were, of something falling heavily on the floor. They opened the door, and saw that the child was lying on the floor. They went to lift it up, and found that it was dead! The fright of being left alone in the dark with the dead body had killed the poor child.—O sinner, in the darkness of the night you are alone, not with a dead body, but with a dead

soul! and you are not afraid; but if God opened your eyes to see that frightful, hideous monster of a dead soul which is in you, you would never rise again from your bed. The sight of that fearful, terrible dead soul in you, would take away your breath, and your sense, and your life.—*Furniss.*

260. ALBERT THE GREAT'S MECHANISM.—Albert the Great spent thirty years in making a wonderful piece of work. It was a human figure, which, by means of certain contrivances, was made to speak and act, as if it were alive. The pious Albert had spent all his leisure time at this work, during these thirty years, and, as it was all done in secret, no one knew about it. At length it was finished. It happened that at that very time, one of his friends from a distance, whom he had not seem for a long time, came to visit him. He thought he would give him an agreeable surprise by showing him this wonderful figure which he had just completed. So he told him to go to a certain part of the house. "You will see something there," he said, "which I am sure will astonish you." In the meantime he went to the place where the figure was, and set it in motion, then hid himself, that he might enjoy unseen the surprise of his friend. When the man went into room, and saw the figure moving so naturally, and uttering sounds so like the human voice, he began to think that there must be some evil spirit about it. So he suddenly seized a great piece of wood which was lying near, and dealt a blow at the figure, which, in an instant, broke into a thousand pieces. "Stop! Stop!" cried out Albert, rushing from his hiding-place. But it was too late; the beautiful work was destroyed. The man now saw what he had done, and was filled with regret at his hasty act. Albert said to him, with a sadness in his voice: "My friend, for thirty years I have laboured to bring that work to perfection, and in one instant you have utterly destroyed it. The loss can never be repaired." And the two friends separated.—*His Life.*

261. THE MADMAN.—A man broke in pieces his chairs and tables. He set his house on fire, and burnt it down. He threw all his money into the river. The people cried out that he had lost his senses; he was mad. They came and seized hold of him, and tied him, and carried him away and shut him up in a mad-house. Why did they say that he was mad? Because he wilfully destroyed his own property.—You, O sinner! did you not wilfully commit that mortal sin? Did you not know that by mortal sin you

threw away Heaven and all its treasures? Then you are the madman and the fool. Your end will be to be shut up in hell, the great mad-house of the fools who wilfully throw away Heaven and its treasures, bought for them by the precious blood of Jesus Christ. Your past good works are lost.—*Furniss.*

262. The Withered Hand.—There was a man whose hand got withered. It became hard, and stiff, and dry. He could not bend his fingers, or open and shut his hand any more. His hand was like an old dry stick. He could not work any more *(Mth. xii. 10)*. —When you committed a mortal sin, your soul withered up and was worse than an old dry stick. So your soul cannot do works good for Heaven any more. But although the good works you do in a state of mortal sin will not be rewarded in Heaven, still it is good to do them. They will, perhaps, move God to give you the grace of repentance.—*Furniss.*

263. The Soul in the State of Grace.—S. Catherine, of Siena, was permitted by God to see the beauty of a soul in the state of grace. It was so beautiful that she could not look on it; the brightness of that soul dazzled her. The blessed Raymond, her confessor, asked her to describe to him, as far as she was able, the beauty of the soul she had seen. S. Catherine thought of the sweet light of the morning, and of the beautiful colours of the rainbow, but that soul was far more beautiful. She remembered the dazzling beams of the noonday sun, but the light which beamed from that soul was far brighter. She thought of the pure whiteness of the lily and of the fresh snow, but that is only an earthly whiteness. The soul she had seen was bright with the whiteness of heaven, such as there is not to be found on earth. "My father," she answered, "I cannot find anything in this world that can give you the smallest idea of what I have seen. Oh! if you could but see the beauty of a soul in the state of grace, you would sacrifice your life a thousand times for its salvation. I asked the angel who was with me what had made that soul so beautiful, and he answered me, 'It is the image and likeness of God in that soul, and the Divine Grace which made it so beautiful.'"—*Her Life: Apl. 30.*

264. The Frightful Death.—There was a certain man condemned to die an extraordinary death. It happened long since. It was in the times of the Pagans, before the Christian religion was on the earth. There was a dead body, black, as if it had died of the

black cholera. This black body was fastened to the body of the bad man. It was so fastened that it was impossible for him to get away from it. The wretched man trembled and shook with fright when he saw the terrible load coming which he was to carry. When he felt the weight of it pressing upon him, the feeling of death pierced his very bones. This dreadful load was always pressing upon him. In the light of the day he saw with his eyes the frightful load of black death which he carried. In the darkness of the night the dead body was his only companion. The smell of that horrible dead body was most fearful. From this load of death worms began to come; they crept into his mouth and eyes, and ears, and nostrils. Never was there such an awful sight. The people who saw this man at a distance shrieked with fright and ran away. The very beasts fled when he passed. The unfortunate man himself howled with terror and pain, and his howling could be heard all through the country. He bit his tongue and dashed himself against the stones. At last he lost his senses. He fell down dead under the terrible load which he carried!—Unhappy sinner! You go about, day by day, tied up with death—not the black cholera death, or the death of flesh or blood—but the real death, the death of the spirit, that death which came out of hell.

Furniss.

265. THE SWORD OF DAMOCLES.—A certain prince called Damocles, who was very ambitious, thought that there was no one so happy as a king. "Oh, I wish I were a king," he was often heard to say; "I would then be rich, and have no cares nor sorrows, and I would live in perfect happiness." Dionysius the king heard this, and to teach him a lesson, he one day said to him, "Since you think my dignity to be so full of happiness, I will permit you for a time to rule in my place." So Damocles was placed on a throne of gold, and clad in robes of the finest texture. Servants attended to all his wants, and everything that his heart desired was given to him. Fortune now seemed to smile on him, and he thought his happiness complete. But one day, as he was at the table, he happened to raise his eyes, and saw suspended over his head a sharp sword. It hung by a single thread, and he saw that if that thread broke he would most certainly be hurt, and perhaps even killed. As soon as he perceived it, he became pale; he was afraid to move lest he might in doing so break the slender thread, and he sat on his rich throne as immovable as a statue, crying out to someone to come and take away the sword. By the

king's order this was not immediately done, and Damocles was almost dead from fear.—Those who are in Mortal Sin are in even greater danger; they are hanging over the abyss of hell; all that keeps them from falling into it is the slender thread of life. Oh, my child, keep out of Mortal Sin.

266. QUEEN BLANCHE TO HER SON.—Louis IX., King of France, was scarcely twelve years old when his father died. He was brought up under the care of his mother, Blanche of Castile, who, as Regent, governed the kingdom of France. This virtuous queen had imbued the mind of her son from his very infancy with the greatest respect for sacred things, with the liveliest sentiments of piety, and with an extraordinary love for chastity. In his tender years she often repeated to him these words, so worthy of a Christian mother: "You know, my son, how tenderly I love you. I love you with that love of which only a mother is capable; yet, great and tender though my love for you be, I would feel less at seeing you fall dead at my feet, than to find that you ever committed a single mortal sin." These words made such an impression on his mind, that he often declared that he had never forgotten them, and that he scarcely passed a day without recalling them to his remembrance, in order to strengthen himself against temptation. This great sovereign, in his dying words to his eldest son, strongly recommended him to avoid sin. "My son," said he, "the principal thing which I command you to attend to is that of loving God with your whole heart, and of preferring the greatest torments to the commission of a mortal sin."—*Butler.*

267. KING LOUIS AND JOINVILLE.—S. Louis, King of France, asked one of his nobles, named Joinville, what he would do if he were asked to choose between committing a mortal sin and being struck with leprosy. Joinville, without any hesitation, answered the King, "I would sooner commit ten mortal sins than be infected even once with that terrible plague." The King looked sadly on his friend, and said, "Ah! my dear sir, it is evident you do not know what an evil it is to commit a mortal sin. There is no evil so terrible as sin is: for no matter how much we detest our sins we can never be sure, so long as we live, whether or not God has forgiven us, or that we have sufficiently repented of them."

Life of S. Louis: Augt. 25.

268. FALL OF THE ANGELS.—Many thousand years ago, before God created Adam and Eve, and placed them in the garden of

paradise, he created millions of pure spirits, who are called Angels. These noble beings were made of surpassing beauty, gifted with great power, and had knowledge and intelligence bestowed on them at their creation far beyond what man can hope to attain to. They were created by God to love Him and praise Him, to be His messengers and carry His commands to every part of the universe, and to enjoy for ever the glory of His presence and the delights of Heaven. Before bestowing upon them, however, the eternal possession of these favours, Almighty God put them to a trial, as He afterwards put Adam and Eve to a trial, that they might, by an act of their free will, show themselves worthy of the happiness He intended for them. He laid upon them a command; we do not exactly know the nature of it, but it is commonly thought that it was to adore His Divine Son made man for our salvation. The greater portion of the Angels gladly embraced this opportunity of showing their love and fidelity to that good God who had lavished so many favours upon them; and in reward for their obedience, God confirmed them in possession of all the graces He had given them, and bestowed upon them an eternity of happiness. But very many of them, unhappily, led by the proud spirit Lucifer, one of the brightest and most glorious of the heavenly host, refused to obey the command of God. So far from adoring the God who made them, clothed in our human nature, they sought themselves to become as gods, and raised aloft the standard of revolt. In an instant the vengeance of the Almighty fell heavily upon their guilty heads. At the command of God, the good Angels, headed by the Archangel S. Michael, hurled down Lucifer, with all his followers, from their bright thrones in Heaven into the bottomless pit of Hell, which God created for their eternal punishment. Our Blessed Lord, in warning His Apostles not to be proud and presumptuous, reminds them of this dreadful fall, when He says, "I saw Satan like lightning falling from heaven." *Lke. x. 18.*

269. Two Soldiers at a Sermon.—Two soldiers were one day passing through a place where a mission was being given. They had but little religion, and were living wicked lives. One of the soldiers said to his comrade, "Let us go in and hear the sermon." So they went into the Church. The missionary was preaching on Hell. When the sermon was ended, they rose up and left the Church together. "Do you believe all the priest said?" asked the less wicked of the two, when they reached the street. "Oh, no," replied the other, "I believe it is all nonsense invented

to frighten people." "Well, for my part," said the first one who spoke, "I believe it; and to prove to you that I believe it, I shall give up the army and go into a monastery." "Go where you please," said the other soldier, "I will continue my journey." But while he was on his journey he fell ill and died. His companion, who had just entered the monastery, heard of his death, and a terrible fear came upon him. "O my God," he prayed, "show me in what state is my comrade who has just died." God was pleased to grant his request, for his companion appeared to him. He at once recognized him, and said: "Tell me, where are you now?" "I am in Hell," he answered. "I am lost." "O wretched man! do you now believe what the missionary said about Hell?" "Yes, I believe it. The missionary was wrong in one thing; he did not tell us a hundredth part of what is suffered here." With these words he disappeared, leaving the penitent soldier thanking God for the grace he had received.—*Chisholm.*

270. "I CANNOT BEAR THIS."—S. Bernard one day went to see a man who was very ill, and who had during his lifetime been negligent in his religious duties, and now when he was so near the end of his life, he would not hear of returning to God by a sincere repentance. S. Bernard asked God very earnestly to show mercy to this poor sinner. So when he went to see him he sat down at his bedside and began to speak to him about his sickness. "Yes, sir," said the man, as he tossed about in his bed from the greatness of the pain, "I am indeed suffering awful torments. I cannot bear this much longer; it *must* come to an end soon!" S. Bernard looked with eyes full of pity on the poor sufferer, as he lay there in anguish, and very soon the tears began to fall from his eyes. The sick man saw him weeping. "Ah! dear sir," he said, "I see you feel for me! I see you are moved at the sight of what I am suffering. Is not my condition one to be pitied?" "Yes, my poor man, your condition is indeed one to be pitied, and I weep when I think of it. But those tears flow from my eyes, not so much on account of the state of your body, but because of the state of your soul at this moment. I am thinking that in a very short time, perhaps in a few hours after this, your poor soul must leave the body, and then be cast into hell for ever and ever, because you have not served God on earth. And I imagine I hear it saying there, the same words you said a little while ago, 'I cannot bear this much longer,' and yet shall have to bear, for ever and ever and ever,

torments infinitely greater than those you are now suffering. Oh! how terrible are the punishments of God, punishments which can never end, and yet it is in your power to escape them, and you refuse to do so! Poor unfortunate man!" The Saint could say no more, his emotion was so great. He hid his head in his hands and prayed and wept for the poor sinner's conversion. When he looked up he saw moisture on the poor man's cheeks; he too was weeping. "Father," he said, "help me to be reconciled to God before I die, and pray for me that I may escape those endless torments." S. Bernard returned thanks to God for His mercy to this poor sinner, and had the happiness of seeing him die a true penitent.—*Chisholm.*

271. MARIE THERESE AND VENIAL SIN.—Marie Thérèse, consort of Louis XIV., had a very tender conscience. Bitterly bewailing one day a fault of which she had been guilty, she was told by her attendants that she need not weep so much, for it was only a venial transgression. "No matter," said she, still crying, "God has been offended, and that is a deadly stroke to my heart."

272. A TERRIBLE VISION.—Father Alphonsus Ratisbon tells us that there was once a great servant of God who was anxious to have a true knowledge of himself, and prayed to God to show him his soul, just as it then appeared to the eyes of His Divine Majesty. God was pleased to hear his prayer, and showed him in a vision his soul, in which there were a few little venial sins. The sight of these sins filled him with such fear that he cried out, "O my God, take away this terrible vision; if Thou keepest it any longer before my eyes I shall die of fright." If you, my child, had been in Jerusalem during our Blessed Saviour's Passion, you would be better able to know what a terrible evil sin is, because it caused Him to suffer so much.—*Chisholm.*

273. S. MACARIUS AND THE FIGS.—When S. Macarius was a little boy he was playing along with some other children in a garden. At a little distance stood a fig-tree, laden with ripe fruit. The boys said, "What beautiful figs! let us take some." So they plucked a few, and began to eat them. While Macarius was eating, his conscience seemed to be always saying to him, "You have done wrong! you have done wrong!" And he found no pleasure in eating the one he had taken. Afterwards, when he grew up to manhood, his disciples would often see him weeping. "I am weeping," he said, "for the sin I committed when I was a child,

by stealing a fig. It was an offence against God, and deserved His punishments."—*Fathers of the Desert.*

274. DRAWN BY THE HAIR.—There was once a girl who worked in a factory. The day's work was nearly done, and it was time to go home. She saw on her dress some white lint, and she stooped down to brush it off. As she bent forward, the quickly revolving machinery caught her loose hair and drew her by it. She could not get away, and in a moment her head and body were drawn in among the wheels, and she was crushed to pieces. It was by a few hairs only that she was at first caught. You would have thought it would have been easy to have broken them and so escape. But no: while each hair is so very small of itself, they all together are stronger than a rope. So it is with venial sins.

Chisholm.

275. THE TWO TRAVELLERS.—Two friends were walking together by the side of the Rhone. One took care to keep the middle of the road, while his companion delighted in walking by the very edge of the water. The former, terrified at his friend's temerity, represented to him the danger he ran of falling into the water, who, however, heeded not the advice thus offered, fearing neither wind, nor giddiness, nor slips, nor anything else, and he continued his way close to the water's edge. Suddenly hearing some gunshots on the other side of the river, he turned quickly round in surprise; the sudden movement made him lose his balance, he fell in the water, and in spite of all efforts, was carried away and drowned.—Let us imitate the prudent traveller: keep from even the appearance of grievous sin. Fall we shall, no doubt, into lesser sins, but in all things let us be most watchful, as the line dividing mortal sin from venial is not always easy to be determined.

F. Bonaventure.

276. HISTORY OF JUDAS.—Among the Apostles called by Our Lord to be the first Bishops and pillars of his infant Church, was the traitor Judas. This unhappy man was entrusted with the care of the purse, in which was placed the money intended to supply the necessary wants of Jesus Christ and His Apostles. Judas, unhappily, had a besetting sin, a bad passion, which he kept carefully concealed within his own breast. He strove to hide it from Our Lord Himself, but He well knew all that passed in the heart of that wretched man, and would have taught him how to fight against and overcome the temptation, had he been willing to own it. Thus it is that a false shame of mentioning our sins and

temptations in confession is frequently the cause of the eternal ruin of the soul. To return to Judas—the fatal passion which led him by degrees to his ruin, was an ardent love for money. He kept the purse, and, like a miser, he gloated over the money that was in it, and began at first to hoard it as if it were his own. He next commenced to pilfer from it little sums to add to his own private store; by and by these sums became larger, and at last he became a confirmed thief. When the penitent Magdalen poured the precious ointment over the feet of our Blessed Redeemer, Judas took offence, and hypocritically said, "Why was not this ointment sold for three hundred pence and given to the poor?" But "he said this," the holy Scripture adds, "not because he cared for the poor, but because he was a thief, and having the purse, carried the things that were put therein." *John xii. 5, etc.* Blinded by his passion for money, the wretched man next agreed to betray his Master, his Saviour and his God, into the hands of his blood-thirsty enemies, for the miserable bribe of thirty pieces of silver. Leading a band of ruffians into the Garden of Olives, where our Blessed Redeemer was weeping for the sins of men at the silent hour of night, Judas, with barefaced effrontery, went up to Our Lord and saluted Him with a kiss; having previously warned the Jews, "Whomsoever I shall kiss, that is He, hold Him fast." *Matt. xxvi. 48.* Wounded to the heart by this base ingratitude, on the part of one whom He had so highly favoured, Jesus tenderly reproached him in these touching words, "Judas, dost thou betray the Son of Man with a kiss?" *Luke xxii. 48.* After his innocent victim had been condemned to death, the unhappy Judas, stung with remorse, and yielding to despair, put an end to his wicked life by hanging himself with a halter.—*Gibson.*

277. S. TERESA'S DANGER.—S. Teresa was a great Saint, who, during her whole life-time, never committed even one mortal sin. When she was a little child, she loved God with a perfect love; but when she began to grow up she fell away by degrees from the state of fervour. She used to read books which described the pleasures of the world, and she found so much delight in reading them that she began to forget her prayers, and to become proud, and vain, and fond of dress. God in His mercy was pleased to check her before she fell into any grievous sin. He showed her in a vision the place where the wicked are punished for ever because of their sins, and He pointed out to her the spot she would one day occupy there, if

she did not at once cease to offend Him by venial sins, because they would soon lead her to commit mortal ones. This vision had the desired effect. S. Teresa at once renounced the world with all its vanities, and again began to serve God as she had done before.
Chisholm.

THE ELEVENTH ARTICLE.

278. S. Paulinus, King Edwin, and the Thane.—When the Faith was brought to Northumbria by S. Paulinus, King Edwin doubted for a long time whether he should receive it or not. In his perplexity, he assembled his nobles and asked them to say what should be done. Amongst them a certain Thane arose and said: "Often, O king, in the winter time, while you are feasting with your Thanes in the hall, you have seen a bird, pelted by the storm, enter at one door and go out by another. During its flight it was visible, but whence it came or whither it went you knew not. Such to me seems the life of man; he walks the earth for awhile, but what precedes his birth, or what follows his death we cannot say. If the new religion can unfold these important secrets, it must be worthy of our attention." These words of the prudent Thane were received with general applause, and were greatly approved by the king. S. Paulinus was accordingly introduced, and invited to explain the doctrines of Christianity. Finally, it was resolved unanimously, that a religion which was able to unfold so clearly the secrets of a future life, must come from God and was worthy of general adoption.—*English History.*

279. Death an Eloquent Preacher.—Death is an eloquent preacher, who gives us continual lessons on the nothingness of earthly things. The very sight of a grave or a corpse has sometimes sufficed to make Saints. Here is a striking example of the kind. S. Francis Borgia, before quitting the world, was Duke of Gandia, and one of the most illustrious grandees of Spain. The Empress Isabella died in 1539, and when the body was about to be lowered into the royal vault, Francis Borgia had to open the coffin, in order to swear upon it that those were really the mortal remains of his sovereign, the Empress Isabella. What was his horror and disgust on beholding, instead of a beautiful princess, a foul and disgusting corpse! "What," cried he, "is this all that remains of my gracious

sovereign? Where, then, is her smooth white brow, her fair cheeks, her smiling lips, and her radiant eyes?" This thought and these reflections acted so promptly on his mind and heart that he resolved to consecrate himself wholly to God. Accordingly, having accomplished his mission, arranged his temporal affairs, and provided suitably for his children, he entered the company of Jesus and became a great Saint.—*Life of S. Francis: Oct. 10.*

280. THE UNFINISHED TOMB.—The Greek emperors of Constantinople had a somewhat singular custom, but one very useful and salutary for their personal conduct. The day that one of them was crowned, it was forbidden to speak to him on any business whatsoever, but there appeared before him sculptors and marble-cutters, who brought with them five or six beautiful specimens of marble, of divers colours, and said to him: "Prince, which of these marbles will it please your majesty to select for your tomb, that we may set about preparing it?" The object of this strange custom was to make the new emperor understand that, being mortal like other men, he ought to employ the few years he had to live, in the care of his soul and the good government of his people. S. John the Almoner, patriarch of Alexandria, found this custom so comformable to the sentiments which ought to animate Christians, that he himself would profit by it. He had a tomb made for himself, but never entirely finished; only he commanded that every year, on some grand festival day, someone should come and say to him aloud, before everyone present: "My lord, your tomb is not yet finished; order them to finish it, *because* as Jesus Christ says, *you know not the day or the hour.*" These words, spoken at such a time, were worth a good meditation."—*Leontius.*

281. MAXIMILIAN'S COFFIN.—In the last years of his life, the emperor Maximilian had a coffin made, lined with iron, which made it very heavy. Wherever he went he took it with him, and as no one knew what it contained, and its weight led people to suppose there was great treasure within, he said, with a smile: "I carry this about with me so as to preserve a thing that has great value in my eyes," meaning thereby his soul. When gazing at that coffin, he was heard to say: "Why glory and boast, O Maximilian? Why ambition greater things? How hast thou not room enough amid so many provinces, when this narrow dwelling-place will contain all thou art!"—*Cat. en Ex.*

282. TERRORS OF THE LAST DAY.—Terror will follow upon terror, curse upon curse, "till men will faint away with fear." The sun being not quite extinguished, a dismal gloom will be spread over all things, like a veil over the face of the dead: terrific signs are seen in the Heavens, and all things announce that time is at an end. S. John says that before God pronounces the final word there is silence in Heaven: and voices are heard in the air, on the water, and on the earth. At length the skies open, and He pours out the first vial of His anger. And the end is come. God speaks the command, and all nature trembles as if in agony. The seas swell and boil, and rise and flash the skies. The mountains nod and sink, and the poles collapse. The lightnings flash, and the moaning tempests sweep over the furious deep, piling up ocean upon ocean on the trembling globe. The earth reels in convulsion, and the whole frame of creation struggles. A mighty conflagration bursts from the melting earth, rages like a hurricane round about, devouring all things in its storm and flood of fire, consuming the crumbling wreck of the condemned world. The Heavens become terrible as the kindling earth, and seas show their overwhelming flashes on the crimson skies. The sun muffled, the moon black, the stars fallen, floating masses like clouds of blood sweep the skies in circling fury. With what elegant terror does the Saviour paint this scene in His own words: "Men fainting away with fear, running in wild distraction, calling on the ground to open and swallow them, and the rocks to fall on them and hide them from the face of the Lord." The earth on fire, the skies faded, the sun and stars darkened or extinguished: mankind burning, dying: the angry voice of God coming to judge the world, and Jesus Christ describing the scene, are realities which the history of God has never seen before, and which never again will be repeated during the endless round of eternity.—*Cahill.*

283. S. EULALIA'S LAST WORDS.—S. Eulalia was only twelve years old when she was seized as a Christian and condemned to die. It was towards the beginning of the fourth century. Calpurnian, an officer of the emperor, commanded her to be cruelly beaten with rods, but the holy virgin remained firm. When her body was all one wound, she turned towards the officer, and with a firmness with which the Holy Ghost inspired the martyrs, she cried out: "O Calpurnian, open your eyes and look at me. Take care to observe well my countenance, that you may know me again on the

terrible day of judgment. You and I shall on that day have to appear before Jesus Christ: I to received the reward of my sufferings, you to receive the chastisement due for your cruelty." After these words the faithful martyr was put to death. Her pure soul went to Paradise, and her body was laid in the grave to await the day of its glorious resurrection.—*Chisholm.*

THE TWELFTH ARTICLE.

284. S. PIONIUS, M.—When the pagans were leading S. Pionius to the place of martrydom, they were surprised to see the joy that lighted up his countenance, and how eagerly he ran towards the place of his death. "What makes you so happy?" they asked him, "and why do you run forward with so much eagerness to death?" "You are mistaken," answered the martyr, "I am not going to die; I am about to begin a life that will never end." This is how the Saints spoke of what the world calls death.

His Life: Feb. 1.

285. THE GREATER FOOL!—Many years ago there was a certain lord who kept a fool in his house, as many great men did in those days for their amusement. Now this lord had given the fool a staff, and charged him to keep it till he met with one that was a greater fool than himself, bidding him, if he met with such a one, to deliver the staff to him. Not many years after, the lord fell sick, and, indeed, was sick unto death. His fool came to see him, and the sick lord told him that he must shortly leave him. "And where art thou going?" said the fool. "Into another world," said the lord. "And when wilt thou return; in a month?" "No," said the lord. "In a year?" "No." "When, then?" "Never, never!" "And what provision hast thou made," said the fool, "for thy entertainment in the place where thou art going." "Alas! none at all." "What!" said the fool, "none at all? Here take my staff. Art thou going to dwell there for ever, and hast made no orders for thy entertainment in a place from which thou will never return? Take my staff, for I am not guilty of any such folly as this."—*Catholic Weekly Instructor.*

286. DEATH WHILE SPEAKING OF HEAVEN.—The Abbe Boursoul, who, for forty years, exercised the holy ministry at

Rennes, was one of the holiest priests and best preachers of the eighteenth century. He was often heard to say, in the fervour of his zeal: "Oh, if I could die arms in hand! If God would only give me the grace of dying either in the pulpit or in the confessional." Notwithstanding his age and his infirmities, he had preached the Lent in the city of Rennes. On Easter Monday, 1774, he ascended the pulpit to continue his Lenten Sermons. That day he preached on Heaven. He spoke with all the vigour and ardour of youth; his voice had an extraordinary strength and clearness, his movements were so rapid, his gestures so vehement, that he indicated beforehand what he was going to say. Towards the end of the first point, after having given the liveliest and most touching description of the beauties of Paradise, he made a new effort and exclaimed: "No, never shall it be given to the weak eyes of man to behold here below the splendour of the Divine Majesty." Then, lowering his voice: "It will be in Heaven that we shall see it face to face, and without a veil." These words were pronounced in a deep and penetrating voice; he repeated them in Latin: *Videbimus eum sicuti est.* Finishing these last words, he bowed his head on the edge of the pulpit and expired. The consternation of the people was beyond description; they wept, they cried aloud, they threw themselves on their knees, and some even fainted away. Everyone cried aloud: "A Saint! a Saint! he died speaking of the happiness of Heaven."—*Carron.*

287. S. Teresa and her Brother.—When S. Teresa was a little girl, not more than seven years old, she used to spend much of her time with her little brother Roderick in reading the lives of the Saints, and conversing about holy things. The thought of eternity made a deep impression upon their young hearts, and they were never tired of repeating these words: "For ever, for ever, for ever! What! shall the blessed see and enjoy God for ever?" When they read the history of the monks and hermits, they wished, like them, to abandon all for God, and tried to build themselves little hermitages in their father's garden, but, being only small and weak, they were not able to finish them. It was the history of the martyrs, however, which filled them with the greatest delight. It seemed to them that the martyrs had purchased Heaven very cheaply, since by short sufferings they had secured eternal joys. They wished that they could do the same, and one day set out privately from home and left the city, intending to make their way

to the country of the Moors, when they hoped to be martyred for the faith. As they went along, praying with great fervour, they were met by one of their uncles, and brought back to their mother, who was in a state of the greatest distress at their unexpected absence. Teresa did not escape without a scolding, for Roderick laid all the blame on his little sister; but Almighty God was, no doubt, pleased with her innocent fervour. Though prevented from aspiring to the crown of martyrdom, she continued to devote herself with more zeal than ever to the service of God, animating herself with these words, *eternity, eternity!* This thought of eternity was like the good seed spoken of in the Gospel, which produced a hundred-fold in her future life.—*Her Life: Oct. 15.*

288. Conversion of S. Adrian.—S. Adrian, as yet a soldier of eighteen, seeing the invincible courage of the martyrs amid their terrible sufferings, asked them what goods they expected to receive after them. To whom they replied: "We expect goods that surpass all comprehension: that is the thought that encourages us and makes us bear with joy the most cruel sufferings; the evils of the present last but awhile, but the happiness we await is without end, and beyond all conception." The young soldier was so moved at this reply, that he soon asked for baptism, and was not long in laying down his life for God.—*Acts of the Martyrs.*

289. The Young Nivard.—When S. Bernard and his three brothers were about to quit the world in order to serve God in the monastery of Citeaux, they first repaired to the Castle of Fontains, to bid adieu to their aged father, and implore his blessing. As they came out of the gates of the castle, which is situated on the summit of a hill, they saw their little brother Nivard playing with other children of his age. "Good-bye, Nivard!" said Guy, the eldest of the brothers; "you will now be your father's heir, and one day master of all you see around. We leave to you all our possessions." "What!" said the child, with a wisdom beyond his years; "you take Heaven for yourselves and leave me earth! Assuredly this division is not equal, and I shall very soon follow you." And so indeed he did when he grew older, for he also quitted the world, and entering the Abbey of Citeaux, put himself under the direction of his brother Bernard.—*Life of S. Bernard: Augt. 20.*

290. Ecstasy of S. Catherine.—God once allowed S. Catherine of Siena to see in ecstasy a ray of heavenly glory. When

she came to herself, she cried out: "I have seen marvels, most wonderful marvels!" Her confessor bade her explain more clearly what she had seen, but she replied: "I should be guilty of sin, if I pretended to describe it, for human words cannot express the value and magnificence of the heavenly treasures."—*Her Life: Apl. 30.*

291. COUNT OTHO'S DAUGHTER.—There was once a rich Count called Otho, who had a daughter whom he loved with great affection, and whom he brought up in the fear of God. One day the child was amusing herself with some beads of glass, with which she seemed to be much pleased. Her father was sitting by the fire watching her. "My child," he said, "these are pretty beads you are playing with." "Yes, papa, they are very beautiful, and I am delighted with them." "Well, then," said the father, "take them up and throw them all into the fire." The child looked up into her father's face to see if he was in earnest. One glance told her he was. Tears at once came into her eyes, and for a moment she hesitated to obey. "Well, dear child, you may do as you choose, but you know that when I ask you to do something, it is always because I, who love you so tenderly, see that it will be best for you." The girl at these words gathered together all the beautiful beads she had esteemed so much, and threw them into the fire, where in a few moments they were destroyed by the flames. Her father said nothing, till she had done what he had asked of her. But when the beads began to crackle in the flames, he took her into his arms, and kissing away the tears that trickled down her cheeks, said to her: "Now, my child, you will soon see how your father can reward you for that heroic sacrifice you made to please him." He then drew forth from a drawer a little casket, and when he had opened it the child saw a beautiful necklace, made of glittering diamonds and rare and costly stones set in gold. "This, my child, is for you. I wanted to see if you loved me more than yourself. You have proved to me that you do, because, rather than displease me, you have sacrificed for my sake what gave you great pleasure. Take this, then, my dearest little one, and when you wear it, it will remind you that your Father in Heaven will reward you with a reward surpassing all understanding, in the world to come, if you obey Him in this life, and sacrifice everything rather than displease Him by breaking His commandments."—*Chisholm.*

292. "HIGHER THAN THE STARS."—Amongst the astronomers who have made France illustrious in the nineteenth century, few

have been so much spoken of as M. Leverrier. At the end of November, 1847, the Prefect of the Department of La Manche had Benediction in his Chapel at St. Lo, and invited on the occasion a large number of distinguished persons. Among them was M. Leverrier, to whom everyone hastened to pay their respects. Mgr. Robiou, Bishop of Coutances, addressed to him this charming compliment: "Sir, it cannot be said of you what is said of many others, that you have raised yourself to the clouds; of you it may be said that you have raised yourself to the stars." "My lord, that is not sufficient. I mean to ascend still higher; I meditate an enterprise much more important." All present listened with great attention; they were anxious to know what new discovery the illustrious astronomer had in contemplation. "Yes, my lord, resumed M. Leverrier, "I mean to rise higher than the stars. I mean to ascend to Heaven itself, and I hope your lordship will assist me by your pious prayers." Could anyone give a more Christian, and, at the same time, a more graceful answer?—*Cath. Anecd.*

293. "O PARADISE!"—Father Picolomini was dying. The other fathers were kneeling around his bed praying. He also from time to time joined his voice to theirs in fervent aspirations. But they, thinking that speaking so much would hasten the moment of his death, asked him to remain quiet, and not say so many ejaculations lest he might die sooner. "Oh, my brethren," he said, "what does it matter if I die a few hours sooner, when there is question of gaining merit for eternity? Every moment is most precious to me, and I do not wish to lose even one. Let me, therefore, pray as long as I am able to speak." The pain which this good father suffered was intense. To encourage himself to bear it patiently, he ordered the window of his room to be opened, that he might look up to Heaven. "Oh, how easy it is to suffer these terrible pains, when I keep my eyes fixed on Heaven! O Paradise! O Paradise! Soon, yes, very soon, I hope to be there, to be there for ever!"—*Chisholm.*

294. ANSWER OF BLESSED THOMAS MORE.—When Blessed Thomas More, the learned and pious Chancellor of England, had been condemned to death by King Henry VIII. for refusing to acknowledge the king's supremacy, he was visited before his execution by his wife Louisa, who, with prayers and tears, besought him to yield, assuring him that the king would, in that case, consent to spare his life. "Tell me, Louisa," said the noble confessor of the Faith, "how many years could I, who am an old man, expect to

live?" "You might live," she answered, "for as many as twenty years." "Oh, foolish woman," replied her husband, "and do you want me for twenty years of this miserable life on earth to forfeit an eternity of happiness, and condemn myself to an eternity of torments?"—*His Life.*

295. Conversion of S. Eudoxia.—However imperfect may be our descriptions of hell, they are still capable of affecting those who seriously reflect upon them. In the second century there lived in Sicily a young person named Eudoxia, who was leading a scandalous life. A priest, passing through the village, put up for the night at her parents' house, because they were good Christians. At midnight he rose to say office and private prayers. It so happened that the office that day contained the description of the torments of hell and the lost souls. The priest recited it aloud, and Eudoxia, whose room was next to his, heard the greater part of it. The silence of the night, the darkness, the calm and quiet of nature throughout, and especially the grace of God, wrought within her a sudden change as she listened to the description of the torments of hell. She began to reflect on her wickedness, and on the eternal punishments that would overtake her. Next morning she consulted the priest, who instructed her what to do, speaking words of encouragement and hope. Eudoxia followed his advice, repented of her crimes, and finally laid down her life for the Faith, A.D. 114. *Bollandists: Mch. 1.*

296. Practice of S. Francis Borgia.—S. Francis Borgia, who had renounced the world, to give himself entirely to God, used to meditate on the torments of hell, as one of the most efficacious means for conquering the evil desires of the senses, and for leading the heart to compunction. He was sometimes so overcome by the effects of such meditation as to tremble all over, and a heavy perspiration would roll down his face and members.—*Sturmlern.*

296a. Victorine's Resolution.—There was in the South of France a little girl whose father was a blacksmith. In her father's forge there always burned a great fire, which sometimes gave forth so much heat that she could not go near it. One day her father had some work to do that required a greater and more intense fire than ever she saw before. The whole forge seemed to be one mass of fire. Victorine stood at a great distance and gazed on it with terror. "O my God," she exclaimed, "if this fire which my father has kindled is so terrible to look at, how terrible must be the fire

of hell, kindled for the punishment of sin! O my God, from this moment I take the resolution never to commit sin. The thought of hell will always check me when I am tempted to do evil, and make me accept with resignation every evil that can befall me in this world, rather than break Thy commandments."—*Chisholm.*

HOPE.

297. S. FRANCIS AND THE WIDOW.—One day a pious woman went to S. Francis of Sales, and told him she had suffered so much that she was almost losing courage and was very miserable. "I was once rich," she said, "but I lost all that I possessed. Moreover, I am suffering much from a severe illness, and I have no one to feel pity for me, or to say a kind word to me." The Saint answered, "Your condition, my child, is one not to be pitied, but rather to be envied. You are in this world the spouse of Jesus Crucified, and you know that those who are honoured in this way on earth, are chosen to be the eternal spouses of Jesus Glorified in Heaven." "O my father," she replied, "your words console me. When shall that happy day come? When shall I hear His beloved voice calling me to enter His kingdom above?" The desire of Heaven, and the remembrance of the reward to be given us there make the few short hours of pain in this world pass quickly.—*Catéch. Histor.*

298. SHIP SAVED BY A CHILD.—A vessel was sailing on the Baltic Sea. A frightful tempest had beaten it to and fro till the mast was broken and the sails tattered. Everyone was in a state of consternation. The captain himself cried out in a despairing tone: "It is all over! we are lost! the good God seems to be dead!" "No captain," exclaimed the little Adolphus, "He is not dead, He is asleep, and He will wake up when it is time." Scarcely had he said these words when a gust of wind more violent than any that had preceded it covered the vessel with yet other fragments and a deluge of water. "We are lost," again cried the captain, "prepare all for death; we are going to be buried in the waves." "You are mistaken," said once more the sweet voice of the child, "we are not going to perish: Jesus is still with us in the vessel." At that moment, the ship was again lifted up by the waves, and seemed on

the point of being engulfed for ever in the depths of the sea. But Jesus *was* there; and the trust of the child sufficed to save the life of all on board. In fact, the storm soon abated, and the vessel arrived in safety in the harbour of Tœnningen. Let us never give way to despair, my dear children, let us say with Job: "Lord, even when Thou didst crush me, I hoped in Thee still."—*Schmid.*

299. GIVE ME BACK MY SON.—In the city of Carthage there lived a young nobleman named Fulgentius, who took the resolution to throw at his feet all the honours and riches which he possessed, and go to some place where he would not be known, that he might, for the rest of his life, think only of "the one thing necessary." So one morning he quietly left his house, and went to the monastery, of which the great Faustus was superior. "I have come," said Fulgentius, "to ask you to admit me into your monastery, for now I want to live for the salvation of my soul, and to obtain a happy eternity." Faustus, who knew him, answered, "Sir, the life we lead in this house is too severe for one who has been accustomed to the comforts of life as you have been." But Fulgentius was not to be repulsed; he asked the superior to give him a short trial, saying: "God will give me the help I stand in need of, to overcome my natural weakness." Faustus was touched by this beautiful answer, and admitted him on trial. When the mother of Fulgentius heard of what her son had done, she ran to the monastery. "Give me back my son!" she cried out in tears—"give me back my son!" Faustus tried to calm her, but in vain. For three days did that sorrowful mother stand at the gate of the monastery, weeping and calling on her son to return to her. Fulgentius heard her, and who can tell the conflict he had to sustain during these three days? Was ever a trial equal to his? But, raising his eyes and hands to Heaven, he prayed for help. "O my God, help me to persevere." God heard his prayer, and after the three days were ended, a sweet peace filled his soul. His mother, seeing that her cries and prayers were unheeded, returned to her home, and Fulgentius remained faithful. He afterwards became Bishop of Carthage, and was one of the greatest lights in the Church of God in the sixth century.—*His Life: Jan. 1.*

300. THE WIDOW'S CHILD.—Some years ago, there was a poor widow who had an only son, who, when he grew up, began to go with wicked companions, and soon became the scandal of the neighbourhood. He even sometimes struck his mother, and

threatened to kill her; but the day of vengeance came at last; he was arrested and cast into prison. One day a stranger knocked at the prison door. The jailer came to see who it was, and learned to his surprise that it was the mother of this wicked young man. "Ah!" said she, weeping, "I wish to see my son." "What!" said the jailer in astonishment, "do you wish to see that wretch? Have you forgotten all that he has done to you?" "Ah! I know it well," replied the widow, "but he is my son." "Why!" cried the jailer, "he has robbed you of every penny you had." "I know it," she replied, "but he is still my son." "But," cried the jailer, "he has not only abused you and robbed you, but he has even shamefully abandoned you; such an unnatural son is not fit to live." "Ah! but he is my child, and I am his mother." And the poor widow sobbed and wept, till at last the jailer was touched, and permitted her to enter the prison; and the fond mother threw her arms round the neck of that unnatural, ungrateful son, and pressed him again and again to her breaking heart.—God loves us poor sinners even more than a mother loves her child. With what confidence then ought you to hope for pardon when you are sorry for offending Him!—*Müller.*

301. RIPE FOR HEAVEN.—There was once a man whom God visited with many and great trials. Scarcely had one trial passed before another one came upon him. But he was a good Christian, and knew that these sufferings were the gift his heavenly Father sent him, that he might gain a crown of glory hereafter. He had a wife and one child, a bright and beautiful boy, and in his quiet home, in their company, he found some little consolation when the burden was heaviest. It happened that a war broke out, and his wife and child were put to death by the enemy. This was for him the severest of all the trials that he had yet suffered, and his usual confidence in God seemed for a moment to forsake him in his great grief. "O my God," he cried out, "why hast Thou taken away from me the only things I prized in this world, my wife and my child? Why did the balls of the enemy spare me, when so many of my comrades were struck down by my side? Oh! why hast Thou preserved me to heap on me so great an affliction?" God consoled him in his grief. He seemed in his sleep to see a most beautiful angel coming near him, having in his hand three grains of seed. These he sowed in a field. Two of them grew up, and produced flowers of magnificence and beauty far exceeding what

he had ever seen before. But the third grain of seed did not spring up. So he asked the angel, "Why is it that two of the seeds you sowed have produced such beautiful flowers, and the third one has not sprung up?" The angel answered, "Because it is not yet ripe; have patience, it will also appear." Soon afterwards he saw it also coming forth from the ground, and the flowers it produced were still more beautiful. When he awoke, he began to reflect on what he had seen. "O my God," he said, "it was wrong in me to murmur against Thy holy will as I have done. Pardon me, O my God; Thou hast taken to Thyself those whom I loved, because Thou sawest that they were already ripe for Heaven, and Thou hast left me still a little time on earth to purify me, and prepare me for a still greater degree of glory in paradise." From that moment he complained no more.—*Rép. du Cat.*

302. THE DYING FATHER.—A poor man, the father of a large family, was struck down by a dangerous illness. He felt the hand of death upon him, yet he was calm and happy. His children were standing near his bed weeping, and praying to God that their dear father might not be taken away from them. "My dear children," he said, "it is the will of God that I should leave you. With my dying lips I ask you to love and serve Him till He comes to take you to Himself." These words, spoken at intervals and in a low voice, told the children plainly that the end was indeed near. This made them weep still more. But the good man seemed to smile rather than weep, and to be full of joy rather than of sorrow. Margaret, his oldest daughter, observed this, and said to him, "Ah! dearest father, how can you be so joyful while we are so sad? You have lived a hard and laborious life, and had many sorrows and trials, and now even when death is at hand, and you are enduring so much pain, you seem not to feel it." "My dear child," he answered, "long, long ago, when I was a little boy, my mother used to tell me, what I have often told you: 'Trust in the Lord, and fear His holy name.' These few words gave me courage in my trials, and were my defence in the moment of danger, and now they are my greatest consolation. And if you do as I have done, you also at the hour of your death shall be filled with the same blessed hope."—*Schmid.*

303. ERON, THE SOLITARY.—Eron was born of a noble family, and was also blessed with great natural talents. But God inspired him even from his youth with the desire of leading a more perfect

life. Eron at once obeyed the call of God, and left all things to follow Him. There were at that time in the desert many holy men who had gone there to serve God in silence and prayer, but there was not one of them so fervent as Eron. But as time went on he allowed vain thoughts to enter his mind. From one fault he fell into another, till in the end he left the desert altogether, and went back to the world which he had long ago forsaken at the call of God. For a long time he lived in this wretched state, till at last God had compassion on him, and let him see how far he had fallen, because he had trusted so much to himself. He was struck down by an illness which lasted for six months. He thought he was going to die, and his soul was filled with great fear when he remembered the bad life he had led, and the judgment he would soon have to undergo. "O my God, make me better again," he prayed; "I will return to the desert and live as I did before, and do penance for my sins." God heard his prayer, and Eron kept his promise. He returned to the desert, and humbly asked pardon for the scandal he had given. He did not live long after his return, but in a short time died a holy and happy death, surrounded by his brethren.—*Lives of the Saints.*

304. TOUCHED BY GRACE.—S. Louis Bertrand was one day walking with some of his companions on a country road in the neighbourhood of his monastery. Their conversation was on pious subjects; for having their minds and hearts in Heaven, their words also were about the things of Heaven. It happened that a young man was walking a little distance behind them. Under his cloak he carried a sword, and his whole appearance spoke of a man under the influence of some great passion. The religious, without taking any heed of the young man's presence, continued to speak aloud as before. The man was sufficiently near them to hear all they said. In a short time he went up to them, and, throwing away the weapon he had concealed under his clothing, cast himself on his knees before S. Louis. "Ah, my father," he cried out, "may God reward you in Heaven for what you have done for me to-day" The good father looked at the kneeling form before him, and asked him what had happened to him. "I was on my way to take revenge on an enemy who had injured me; but the words I have just now heard from your lips have so changed my heart, that I am now on my knees to ask the pardon of God." "Do you forgive him who has injured you?" "Yes, father, from my inmost soul."

"Then God will also forgive you." The poor sinner became reconciled to God, and to the end of his days persevered in the new life of grace so wonderfully given him.—*His Life: Oct. 9.*

305. The Heroic Child.—During one of the persecutions in Japan, raised against the Christians, a husband and wife were sitting together in their humble house, speaking of the terrible death they would have to endure if they were found out to be Christians, and of the joys God would give them in Heaven as the reward. The thought of their child's fate alone cast a shadow of gloom over their otherwise calm souls. In the meantime, the boy, a beautiful child of ten years, was playing with his toys in the corner of the house. He had overheard the words of his mother, and without saying what he was going to do, he went towards the fire, and put into it a piece of iron which was lying near. When it had become red-hot, the child took it into his hands, and holding it up by the part that was glowing, turned towards his mother, without uttering even a sigh. When the mother saw the hot iron burning her child's hand, she screamed, and running towards him, took it out of his hand. "My mother," said the boy, "I wanted to show you that I also can suffer for the love of God. Oh! I will suffer whatever torment they inflict upon me, as easily as I endured this one, that I may go to heaven with you." It was indeed the grace of God that had given that child such strength and courage.—*History of the Persecutions.*

306. S. Francis and the Spaniard.—In the days of S. Francis Borgia, there lived in Spain a gentleman who gave himself up to very great sins. Suddenly, in the midst of his evil ways, a terrible illness came upon him. He had near him some friends who had remained faithful to God. When they saw that his sickness was dangerous, they spoke to him of the necessity of being reconciled to God, lest death should come and take him away unprepared. But he laughed at them and said, "There is plenty of time. Besides, I am not so ill as you imagine." His friends continued to speak to him of the necessity of going to confession, saying to him that the doctors had declared his case hopeless. As soon as the young man heard that word *confession*, he burst forth into angry words, and said that he would never go to confession, even although he was sure that death was at hand. S. Francis Borgia was told about the man's obstinacy, and seeing the danger he was in of losing his soul, knelt down before a crucifix, and besought our dear Lord with tears in his eyes not to allow that soul to perish. As he was thus praying

for the poor sinner, a voice seemed to come forth from the crucifix, saying, "Go, Francis, and visit him and exhort him to repent." S. Francis went immediately with great joy, thinking that, as God Himself had sent him, he was sure of obtaining his salvation. But although he spoke to him for a long time, the sinner would not hear of making his confession. The Saint left the room and returned to the Church. He knelt down as before and prayed with still greater fervour for his conversion. The same voice again spoke to him, "Go back once more to the dying man; take your crucifix with you: he certainly must have taken a firm resolution to lose his poor soul, if his heart is not melted at the sight of the sufferings I underwent for him." S. Francis returned to the sick man's room, who still refused to listen to him. Francis then taking the crucifix he had brought with him, placed it before the dying man's eyes. At that moment, by a miracle of God's mercy, the figure on the cross appeared as if covered with wounds and blood, as Jesus Himself was when dying on the cross. "Ah! my child," said the Saint, "look how Jesus loves you although you have so grievously sinned against Him! Oh! do not refuse this special grace." But all his exhortations were in vain. The man refused to accept this great grace, and S. Francis saw him die in his sins, a victim to his obstinacy in refusing to make use of what God had, in such a special manner, sent him for his salvation.—*His Life: Oct. 10.*

307. EXAMPLES OF CO-OPERATION.—The Ninevites accepted the grace which God offered them when, Jonas preaching in their midst, they proclaimed a fast, and did penance for their sins, and so escaped the punishments of God. *Jon. iii.*—S. Peter co-operated with grace when, remembering the warning Our Lord gave him, he, on hearing the cock crow, went forth and wept bitterly. *Mth. xxvi. 75.*—In like manner, S. Paul: when struck down miraculously on the road to Damascus, he recognized the grace of God and exclaimed: "Lord, what wilt Thou have me to do?" He then obeyed the voice he heard. *Acts ix. 6.*

PRAYER.

308. S. IGNATIUS AND THE CARRIER.—It is related in the life of S. Ignatius that, being at one time on a journey with some of his pious companions, they hired a peasant to carry their baggage, for

they were travelling on foot. Their carrier proved to be a very ignorant and also a very impatient and passionate man; and, when first the good priests hired him, he was much addicted to cursing and swearing, so that they had frequently occasion to reprove and exhort him. Whenever these holy men arrived at an inn, the first thing they did, after hiring a room for themselves and the carrier, was to retire into a corner to pray. In the meantime, the carrier generally slept on a bench or sat warming himself by the fire. After some time, however, observing the heavenly countenances of these holy men while thus employed, and beginning to think that it might be because they prayed so devoutly that they were so good to everyone, and so happy and cheerful in the midst of difficulties and privations, he determined to do as they did, and, kneeling down at a distance from them, remained in that posture till they rose up to pursue their journey. Having continued this practice for some time, the carrier seemed to everyone to be changed into another man, for he became sober, civil, patient, and obliging. The good religious with reason attributed this happy change to the help which he must have obtained from God since he applied himself to prayer; but, wishing to satisfy themselves further, they one day asked him what prayers he said. "You know that I cannot read," replied the carrier, "neither have I been taught how to pray; but this is what I say to God when I see you praying: 'Lord, I am a poor ignorant man, and I know not how to serve you; but what these holy men are doing, I at least desire to do.'" The good missionaries were much edified by the reply of the peasant, and returned thanks to God, to whom a hearty good-will is more acceptable than the finest language.—*Diurnal of the Soul.*

309. THE POOR MAN AT PRAYER.—In the parish of Ars, in the time of its saintly curé or parish priest, John Baptist Vianney, lived a simple peasant, poor in the goods of this world and ignorant of its learning, but rich in piety and virtue. He was particularly remarkable for his ardent devotion to Our Blessed Lord in the most holy Sacrament. Whether going to his work or returning from it, never did that good man pass the Church door without entering it to adore his Lord. He would leave his tools at the door, and remain for hours together sitting or kneeling before the tabernacle. The holy curé, who watched him with great delight, could never perceive the slightest movement of the lips. Being surprised at this circumstance, he said to him one day, "My good man, what

do you say to Our Lord in those long visits you pay Him every day?" "I say nothing to Him," was the reply; "I look at Him and He looks at me."—*Life of the Curé of Ars.*

310. THE BLIND MAN AT THE TOMB.—Long ago, when the light of the true faith was shining brightly in our land, a poor blind man was seen making a pilgrimage to the tomb of S. Thomas of Canterbury. He went there to ask, through the prayers of the Saint, the recovery of his sight. His prayer was granted, and he returned home cured. When the first transports of joy were over, he remembered that in his prayer to the Saint, he had omitted to add these words: "If it should be the will of God." So he returned to the Saint's tomb, and said, "O great S. Thomas, I thank thee for the favour thou hast obtained for me from God. But if the use of my eyes should prove hurtful to me, or should endanger my eternal salvation, I humbly ask of thee to make me blind again." At the same moment he once more lost the use of his eyes and became blind as before. He spent the rest of his days in preparing for a happy death, and when that day came it found him ready.—*Schmid.*

311. S. BERNARD'S VISION.—S. Bernard once saw how an angel wrote down in a book the divine praises of each of his brethren, when reciting the divine office. Some were written in letters of gold, to express the fervour with which they were said. Others in letters of silver, on account of the pure intention with which they were performed. Others again in ink, denoting the sloth which accompanied them. And others with water, denoting great lukewarmness and absence of all piety. Others were not written down at all, but instead, these words: "This people honoureth me with their lips, but their heart is far from me:" to signify that God was most displeased with such prayer.—*Müller.*

312. THE WIDOW'S CHILD.—A poor widow one morning said to her little ones: "My children, I have nothing to give you to-day for your breakfast; there is no bread, nor flour, nor even an egg in the house. Go and ask God to come to your assistance, for He has promised to help His children in their need." One of the children, aged only ten, went out of the house, and seeing the door of a Church open, entered and fell on his knees before the altar. He looked around him to see if there was anyone near, but he saw no person; the Church seemed to be empty. Thinking himself alone, he spoke out aloud. "O good Father Who art in Heaven, we poor

children have nothing to eat to-day. O my God, give us something to eat, that we may not die of hunger." When he had said this prayer he rose up, and hungry though he was, went to school for his morning lessons. On his return home, he was surprised to see on the table a great loaf of bread, a dish full of flour, and a basket full of eggs. "Oh, mamma," he cried out with great joy, "God has heard my prayer. Was it an angel who brought in all these nice things by the window?" "No," said the mother, "but God heard your prayer, and has answered it in His own way. When you were kneeling at the foot of the altar, and when you thought you were alone, there happened to be a pious lady near you whom you did not see. She heard your prayer, and it is she who brought us all these good things. She was the angel whom God sent to help us. Let us kneel down and thank Him for His goodness to us, and during all your lifetime be sure to ask Him for what you need with the same confidence, and you will be sure to obtain it."

Gaume.

313. THE NEGRO'S PRAYER.—There was once a young negro who had been stolen by some sailors from his father's home, and taken by them into a distant country. In the country to which he had been brought there were some Catholic missionaries, who had gone to preach the Gospel to the poor savages who dwelt there. Among others who received the gift of the faith was our little negro. At his Baptism he received the name of Thomas. One day, as one of the priests was passing near the house where the negro boy dwelt, he heard him saying the following words: "O my dear Jesus, I thank Thee with my whole heart, for having brought me into this place, where I have been able to know and love Thee. And now, dear Jesus, I have another great favour to ask of Thee. Oh! be pleased to send another great ship into my country, with more bad men in it, that they may bring my father and mother here, so that they may also learn to know and love Thee." For about two years did that little boy go down, day after day, to the shore to look for his parents, but they never came. Still he continued his prayer, for he knew that God had promised to hear the prayers of those who pray to Him with confidence and perseverance. One day the priest saw the boy running towards him, singing joyfully, and his face all radiant with smiles. "Well, Thomas," said the priest to him, "what makes you so happy to-day?" "O my dear father, Jesus has heard my prayer at last! My father and mother have come; they are in the big ship that has

just come to land. Oh, how kind it was of Jesus to hear my prayer, and send them to me."—*Chisholm.*

314. JEWISH TRADITION.—There was a beautiful tradition among the Jews to this effect: when God had created the world, He asked the angels what they thought of His work. One of them replied that it was so vast and perfect, that only one thing was wanting to it, that there should be created a clear, mighty, and harmonious voice, which should fill all the quarters of the world incessantly with its sweet sound, thus day and night to offer thanksgiving to its Maker, for His incomparable blessings!—*Faber.*

315. KING ALPHONSUS AND THE BEGGAR.—King Alphonsus saw that most of the young princes who dwelt in his palace were very worldly, and seldom if ever thought of prayer, or of thanking God for the benefits they were daily receiving from Him. One day he thought he would give them a lesson. He prepared a great banquet and invited them all to come to it. As soon as they were assembled, he gave the sign to begin the meal. Not one of them thought of making the sign of the cross, or of asking a blessing before they began. In the midst of the feast the door of the hall suddenly opened, and a beggar came in. He was covered with rags, and his whole appearance showed him to belong to the lowest class of society. Without saying one word, or even asking permission, he sat down amongst the nobles not far from the king, and began to eat and drink as if he had as much right there as the others had. All the young nobles were full of indignation at such conduct, and sat there in silence. When the beggar had eaten and drunk as much as he could, he rose up, and without as much as looking at the king, or thanking him for the food he had received, turned towards the door and disappeared. As soon as he had gone out, a murmur of disgust broke forth among the guests. "What impertinence!" they cried out, "a miserable man like him to dare to come in here, and to eat and drink at the king's table, as if all belonged to him, and to go away without saying even one word of thanks." And for some time they continued to speak in the same strain of what had just occurred. At length the king rose up and said: "My friends, you are wondering among yourselves why I permitted that poor man to remain in the room, and you are indignant at his conduct. It was by my orders he came here. I wanted to give you a lesson. Do you not daily receive from your Father in Heaven marks of His bounty and love for you, and do you ever

think of giving Him thanks? Let this be for you then a lesson. For the time to come be grateful to Him, and never let a single day pass without thanking Him for the blessings He has bestowed upon you." They bore the king's rebuke in silence, for they saw it was well deserved, and they profited by the lesson they received. *Chisholm.*

316. A MOTHER'S RASH PRAYER.—There was once a mother who had an only child, a boy, for whom she had the greatest affection. It happened that the child became very ill. When the priest of the town was informed, he went to speak some words of consolation to the afflicted mother. Seeing that all he could say to her had no effect, he knelt down by the bedside of the dying boy, and began to pray. "O my God," he said, "spare the life of this child, for the sake of the mother, if it be Thy most holy will." When the mother heard him say these words she became very angry. "Do not say 'if it be His will,' but tell Him that He must make my boy better. Tell Him that He must not let my boy die." God was pleased to listen to the rash prayer of the mother, and the child, contrary to all expectations, got well again. God wished to give us from this example a lesson, that it is best to submit ourselves to His holy will when we ask Him for anything. As he began to grow up and mix with other companions, he began also to learn evil. Time went on, and the boy became worse and worse. His mother was at length compelled to open her eyes, but it was too late. He commenced at last to abuse his mother, and for a long time she had to endure the most cruel treatment at his hands. She now saw how much better it would have been, both for him and herself, had God taken him to Heaven in his baptismal innocence. She tried over and over again to correct him, but it was now of no use. Instead of correcting himself, or even promising to do better, he sank deeper into crime, and at the last the unfortunate mother had the grief to see him die a criminal on the scaffold, on account of a murder which he had committed.—*Raineri.*

317. S. ALOYSIUS AND DISTRACTIONS.—S. Aloysius, questioned by his director as to distractions at prayer, replied, after a moment's reflection: "If I were to sum up all the distractions I have had during the past six months, there wouldn't be enough to fill the time of saying a *Hail Mary.*"—*His Life: June 21.*

318. THE HORSE AND SADDLE.—S. Bernard was one day travelling with a poor, simple countryman, who, noticing that the

holy man kept his eyes modestly cast down on the ground during the journey, asked him why he did not look around at the country. The Saint answered, that it was to avoid distractions in time of prayer. "Well," said the countryman, "when I pray I pray, and when I walk I look about." "Have you then no distractions at your prayers?" said S. Bernard. "None at all," answered the countryman. "I do not believe it," said S. Bernard. "Now let me make a bargain with you, if you can succeed in saying an Our Father without a distraction, I will give you this mule on which I am riding; but if you do not succeed, you will come to Clairvaux and become a monk." The agreement was made, and the countryman began to recite the Our Father, but after a few words, he interrupted it and said: "Pray, father, will you give me the saddle and the bridle too?" "Yes, I should have given you mule, saddle, and bridle," said S. Bernard, "but because you have been distracted, you have lost all, and you must come with me to Clairvaux and become a monk."—*Noel.*

319. S. Severinus and Distractions.—S. Severinus, Archbishop of Cologne, one day soon after his death, appeared in a vision to a priest. He seemed to be in great suffering, and marks of sadness were upon his face. The priest said to him, "My father, how is it that you are so sad, and in a state of suffering? You were so holy, that I was sure you had entered the happiness of Heaven as soon as you had left this world." "It is true," replied the Saint, "God in His infinite goodness has given me the great grace of dying well, and I am to reign with Him eternally in Heaven. But, alas," he continued, "I am not there yet; I am suffering in the purifying flames of Purgatory. I am suffering these terrible torments," replied the bishop, "because when I was alive, I sometimes said my prayers hurriedly and with distractions. I was so much taken up with the duties the emperor required of me, that I would sometimes put off my prayers, or say them without devotion. It was my own fault, and God is now punishing me for it." He asked the priest to intercede for him, and then suddenly disappeared, leaving him filled with a great fear of God's judgment.
S. Peter Damian.

320. S. Francis of Assisi.—S. Francis found a sure means of keeping his mind during prayer free from all external preoccupation. Whenever he entered into a Church, he said: "Worldly and frivolous thoughts, stay you at the door till I return again."

Then he prayed as though he were alone on the earth; his devotion was so great that he seemed not to know what distraction was.

His Life: Oct. 4.

321. S. DOMINIC AND THE STONE.—S. Dominic prayed with such recollection and composure that a stone, having become loose in the roof of the Church, fell and just grazed his ear, without his being in the least disturbed or distracted by it.

THE OUR FATHER.

322. SEJOUR'S SEVEN PATERS.—A soldier named Beau Séjour had the pious custom of reciting every day seven *Our Fathers* and seven *Hail Marys*, in honour of the seven joys and seven sorrows of the Blessed Virgin. He was so faithful to this practice that he never once missed it. One battle day, Beau Séjour was in the front rank, in presence of the enemy, awaiting the signal for attack. Remembering then that he had not said his accustomed prayer, he began to do so, after blessing himself as usual. The other soldiers who were beside him, seeing Beau Séjour at his prayers, began to make merry at his expense; they went so far as to call him a coward, a poltroon, and such like. The word flew from mouth to mouth—"Beau Séjour is afraid,"—"Beau Séjour is a devotee!" He heard all this going on, but nevertheless continued his prayer, quite unconcerned. But what happened, some moments after? The enemy made their first charge, and, wonderful to relate, of his whole rank, Beau Séjour alone remained standing; he saw lying dead at his feet all those who, but a moment before, were ridiculing him for his piety! All the rest of the battle, which was long and bloody, and even during the whole campaign, a tedious and disastrous one, he received no wound. After the war he obtained his discharge, and returned home safe and sound, fully resolved never to leave off a practice he had found so beneficial.—*Debussi.*

323. THE SWEARER AND THE OUR FATHER.—A man had the bad habit of swearing often and on the most trifling account. He was cured of it in a very singular way by a little girl of five or six years old. The child, unable to bear without indignation the sacrilegious words vomited forth by this man, one day asked her mother if she thought Mr. So-and-so said the Lord's Prayer every

day. The mother answered that she did not know. The little girl was determined to make herself sure, and watching him closely, she one day perceived him really saying the Lord's Prayer. Soon after, when an opportunity offered, the most revolting blasphemies were heard again. The little girl went up to him and said with a serious air: "Mr. So-and-so, you said the Lord's Prayer this morning, and gave God the name of Father?"—"Well, yes! but why do you ask the question?"—"Why, how could you call Him your Father, when you swear all day long and grievously offend Him?" The culprit, not expecting any such question, especially from a little child, felt the blush rising to his forehead; and what is better, he was never after heard to curse or swear.—*Schmid.*

324. S. HUGUES OF GRENOBLE.—S. Hugues, Bishop of Grenoble, having fallen ill, did nothing one night but repeat the Lord's Prayer. "That must tire you," said the attendant who waited on him. "Oh, no!" said the dying prelate: "on the contrary, saying so beautiful a prayer does me the greatest possible good."—*Cat. en Ex.*

325. THE PIOUS SHEPHERD.—A priest was one day travelling among the mountains of Auvergne, when he perceived a boy at a little distance who was feeding his sheep on the hillside. Being struck with his devout and recollected appearance, he turned aside to speak to him. "My child," said he, "you must feel very lonely all day here by yourself." "Oh, no, father," said the boy, "I am not at all lonely, for I have always something to do." "And what do you do?" rejoined the priest. "I have a beautiful prayer that I say," replied the child. "Is it a very long one," said the priest, "that you are busy all day saying it?" "No, father," replied the boy, "it is a very short one, and yet I can never get to the end of it." "How is that?" asked the priest;—"but first tell me what is the prayer you say." "It is the Our Father," said the shepherd; "but when I first say the words, *Our Father who art in Heaven*, I come to a stop and can get no further." "Why so?" asked the priest. "Because I cannot help crying," replied the child, "when I think of those words. Is it possible, I say to myself, that I can have God for my Father—God, who made that beautiful sky, that bright sun, those lofty mountains, and all the universe! And yet I know that it is true, and that He allows me, a poor shepherd boy, to call Him by the name of Father, while He on His part, loves and cherishes me as if I were His only child. Then, when I think of all this, I begin to weep, and cannot get on with my prayer. See, father,"

continued the boy, pointing with his finger over the valley, "see, *there* is the little village where I live. It is very small, and has only a few poor cottages. My family is the poorest of all, and yet I can call God my Father as truly, and be as much loved by Him as if I were the greatest gentleman in the city. I am a child of God just the same as he. This it is which makes me weep, and hinders me from finishing my prayer." "No matter," replied the priest, much moved; "do as you have been doing, and God will love you and bless you." So saying, the good father went on his way, praising Almighty God, who has hidden the mysteries of His goodness from the proud and worldly wise, and has revealed them to His chosen little ones.—*Catholic Anecdotes.*

326. THE ANGEL ON THE TOMBSTONE.—A poor child was one day in a cemetery, where he was crying bitterly; it was there that the ashes of his beloved parents reposed. Now this child was doubly an orphan; he had lost his mother several years before, and his father had also been taken from his love. How hard and cruel this desertion appeared to him! "Alas!" said he, "I have no longer a father! The hand that toiled to support me is cold in death, mouldering in the grave. Never again shall I see that affectionate smile that rejoiced my heart, when I was wise and good; that mouth, which gave me such lessons, is closed for ever. There is no one now to love me as that good father did! Ah! but it is hard, hard to have neither father nor mother!" Thus the poor orphan lamented, while his tears fell fast on his father's grave. All at once his tearful eyes fell on a cross. On it was portrayed an angel, who pointed with one hand to Heaven, whilst the other held that beautiful prayer: *Our Father who art in Heaven.* These words, like a celestial ray, descended suddenly into the poor orphan's soul, and dispelled the darkness that had gathered over it. Wiping away his tears, he clasped his little hands and began to pray anew: "Can it be, great God of Heaven, that I have so soon forgotten Thee? Thou art still my Father; then, Father, who art in Heaven, do not you abandon me, for I am a poor helpless orphan, all alone on earth!" Thus the orphan prayed; he was consoled, and the Heavenly Father took care of him. He did not, indeed, become a rich man; but, what is infinitely better, he lived happy and contented, and that happiness he found in the simple repetition of the first words of the Lord's Prayer.—*Schmid.*

327. S. FRANCIS DISINHERITED.—Disinherited for having, against his father's wish, embraced the religious state and given

his patrimony to the poor, S. Francis of Assisi, anything but cast down or disquieted, said, with his usual serenity: "Hitherto I have called you father on earth; now I can say with more confidence: "Our Father who art in Heaven."—*His Life: Oct. 4.*

328. PRINCESS GALITZIN.—The princess Galitzin was one day passing over a bridge in S. Petersburg, when she saw an old man sitting there asking alms from those who were going by. She gave him some money, and then continued on her way. The poor old man, who was also lame, no sooner received the money, than he ran as fast as his feeble limbs could carry him to a blind man who sat a short distance off, and gave him the half of what she had given him. The princess, who saw this act of charity, was very much moved. She sent for the lame man to whom she had given the alms, and said to him, "Who is that poor old man with whom you have shared the alms? Is he your father or your brother?" "He is not related to me by blood," the old man replied, "but he is my brother in Jesus Christ. He is indeed more to be pitied than I am, because he cannot see; is it not therefore just that I should help him, and beg for him as well as for myself?" The princess was moved to tears at the poor man's generous conduct, and gave him a gold piece, promising at the same time not to forget him. She afterwards told one of her friends that she had never in all her life experienced so much pleasure as when she gave that alms.
Chisholm.

329. S. IGNATIUS AND FR. LAYNEZ.—S. Ignatius one day addressing Fr. Laynez, said: "If God gave you the choice of now going to Heaven, or of remaining on earth with the prospect of doing something for His glory, which would you prefer?" "I would prefer to go to Heaven," was the reply. "As for me," continued the Saint, "I would prefer to remain on earth, to do the will of God and render Him some service. With regard to my salvation, I doubt not that God would take care of me, and would not suffer one to perish, who, for love of Him, had willingly delayed his entrance into Heaven."—*Gaume.*

330. THE POOR MAN CHURCH-BUILDING.—There was in one of the missions in China an old man, poor in the eyes of the world, but rich in grace before God. One day he went to the priest and said: "Father, will you build a Church in our village, for our chapel is only a poor hut, and is not good enough for the worship of God?" The Father answered: "It has long been my most

earnest desire to do so: but as I have no money, I am obliged to be content with the humble Church which we built long ago." "But, father, I will build you a Church." The priest, who had known him for many years, and knew that he was a poor man, said: "I know your great piety and zeal, and when it is possible for me to begin this great work, I am sure you will contribute a little out of your poverty." "But, father," he continued, "I want to pay for the whole myself, and I would not have come here to trouble you if I had not already the necessary sum in hand. Here it is." And he laid down the money on the table before the priest. The surprise of the good father was indeed great when he saw the poor man count out the money. The missionary accepted the generous gift, and the Church was built. The old man had the pleasure of seeing it completed, and then God took him to Himself in Heaven, to reward him there for the glory he had given His Holy Name on earth.—*Müller.*

331. "PLEASE BUY ME!"—A missionary was one day passing through one of the slave-markets of Africa. There were many children there for sale. Amongst them was a little girl who had been stolen from her parents by some cruel men, who had brought her into the market to be sold. When she saw the missionary coming near she thought he was going to buy her; so she looked up into his face with her sad eyes to see if he was likely to be a kind master if he bought her, for she thought he was a slave-owner. When she saw the look of kindness that shone in his eyes, so different from that of all the others she had seen, she cried out, "O kind sir, will you buy me? Please buy me." The good priest looked at her for a moment, and a tear came into his eye, but still he did not offer to buy her. "Oh! do not leave me, do not leave me; I will be a good slave to you, I will work hard for you; do not leave me;" and the poor child burst into tears because she saw him turn away his head. She cried out again, "Have you not something to buy me with?" But the missionary had nothing; he had spent all he had in buying food for the poor children he had already purchased, and he had nothing left. So he shook his head sadly and turned away. Then the poor child knew that she would fall into the hands of someone else who would not be so kind to her. Such was the case. A man came towards her, and after looking at her for some time, bought her from her master. She went away with him to be beaten and treated as a brute beast till death would

put an end to her sufferings. The priest went away very sad. "Oh," he said, "if all the Catholic children at home would only join the Society of the Holy Childhood, how many poor children could I rescue from slavery and teach to love God?"—*Chisholm.*

332. THE MONK IN ALEXANDRIA.—A very holy man left his cell in the desert to assist at the death of a friend of his youth who dwelt in Alexandria, and who wished to see him before he died. The most of the inhabitants of that city were Pagans, who hated the Christian religion. As soon, therefore, as he entered, they knew by his dress that he was a Christian hermit, and began to mock him. Some carried their hatred as far as to strike him and abuse him in many other ways. But the good man passed on without uttering a word of complaint, and bore all patiently for the love of God. Some of them cried after him in mockery, "Did Jesus Christ ever work a miracle?" A man who was passing, and who was a Christian, said, "Yes, Jesus Christ did work many miracles; but even if He had not wrought any, the conduct of this holy man is enough to prove the truth of the Christian religion. What greater miracle could you desire to see? In the midst of all your cruelty he has never uttered a word of reproach." These words silenced the people; they were ashamed of what they had done, and some of them were led to believe in the true God of the Christians.
Chisholm.

333. DEATH OF THE CHILD OF MARY.—Not long ago, a little girl had just made her first communion. The priest was full of joy, because he saw how carefully she had prepared herself for it, and how full of devotion she had been on that happy morning. As soon as she went home, the girl knelt down before an image of the Blessed Virgin, and said to her: "O my dearest Mother in Heaven, ask Thy Divine Son Jesus to give me the grace never to commit a mortal sin; ask Him to take me out of this life rather than permit me to fall into sin." Not many days afterwards, a little sore began to appear on her cheek. At first no one thought that it would be of any consequence, but it soon grew into a great swelling, and, in the end, showed itself to be a cancer, which, in a short time, ate away one side of her face. The sufferings this caused her were very great, but she bore them all without a word of complaint. "My father," she said to the priest who attended her, "Our Blessed Lady has heard my prayer; I am going to die; she is going to take me out of this world at once, that I may not fall into sin, and so I shall

be in Heaven for ever with God." Very soon afterwards the pious child died. She is now happy in God's kingdom.—*Gaume.*

334. THE SLAVE OF THE SLAVES.—Many years ago, when human slavery was common, cruel men went to the coast of Africa, carried off the people who dwelt there, and brought them into America, where they were sold as slaves. There was no one to look after their souls, till God, in His mercy, raised up a holy man who became their Apostle. This was Peter Claver, who was born in Spain in 1581. He was the son of noble and pious parents. In his youth he joined the Society of Jesus; and while yet a novice, begged that he might be sent to America, to spend his life among the poor negroes. His request was granted. As soon as he reached that country he began his noble work. Whenever a slave-ship arrived, Peter went on board to meet the unhappy men. He received them with great kindness, and spoke to them consoling and encouraging words. In this way he soon won their confidence. Afterwards he instructed them in the truths of religion. Nothing discouraged him; neither the dullness of some, nor the rough coarse ways of others. When not thus occupied, his time was spent in the hospitals, where he sat at the bedside of the sick, dressed their wounds, and waited on them as a servant. The name he loved best to be called was "The Slave of the Slaves." On Sundays and Holy days he gathered together all his dear slaves who were well, into an open square, where he had put up an altar, and placed benches and matting for their comfort. It is no wonder that Peter gained the love of these poor negroes. If they lived piously he made them little presents to encourage them, but if they did wrong, he gently reproved them. In this way did he win these ignorant people to God; and it is said that during his life he converted and baptized no fewer than forty thousand. The holy man spent thirty-six years in this heroic work. At last he fell sick, and for four years lay on his death-bed. During all that time his poor slaves came in crowds to visit him; day by day he instructed them and consoled them, till at last, on the 8th September, 1654, God called him to his reward in Heaven.—*His Life: Sept. 8th.*

335. FLOWERS FROM HEAVEN.—Towards the end of the third century there lived at Cæsarea, in Asia Minor, a Christian lady called Dorothea. When the heathen prefect of that city heard that she was a Christian, he commanded her to be tortured and then beheaded. When she was stretched on the rack, and suffering the

most cruel torments, the prefect asked her to spare her life by offering sacrifice to the gods. But the young virgin said: "I despise your gods and pray to the one true God of Heaven, where I hope to live with Him, a land where there is neither night nor sorrow; a garden where the fruit is beautiful to the eye, and delicious to the taste; a garden ever fresh and fair, where lilies and roses, and flowers of all kinds never fade." There was a man standing near who heard these words of the holy virgin; his name was Theophilus. When he heard them he laughed and jested like the others, for he also was a pagan and hated the Christian name. As she was being led to execution, he met her again, and said: "When you go into that garden, of which you have told us so much, will you have the goodness to send me some of those fruits and flowers which you said were so lovely?" Dorothea looked at him as he spoke;—"I will do it," she said,—"I will do it without fail." There was no time for more; for the executioner placed her head upon the block, and, with one blow of his sword, it was struck off. Shortly after, there came up to Theophilus a boy of heavenly beauty: in his hand he carried a basket, in which were some most beautiful apples and four roses, two white and two red, of such brilliant colour, and of so rich a fragrance, that their like was never seen before. He held them out to Theophilus;—"These flowers are for you," said the child, "will you not take them?" "And whence do you bring them?" asked Theophilus. "From Dorothea," he said, "these are the flowers and the fruit she promised to send you." "Roses in the winter time!" he cried out—it was then the sixth of February and a time of great frost—"yes, indeed, and roses such as never blossomed in an earthly garden. Prefect," he said, "your work is not yet done; your sword has slain one Christian, but it has made another. I also am of the same faith for which Dorothea died." Within an hour Theophilus was condemned to die; and, on the spot where Dorothea had been beheaded, he too poured forth his blood, and went to enjoy God eternally in Heaven along with that holy martyr.—*Lives of the Saints: 6th Feb.*

336. THE NOBLEMAN AND THE MONK.—Two noblemen went to visit a certain monastery. As they were going the round of the cells, they chanced to enter that of a venerable monk, whose hair was white as snow. His countenance was joyous as that of an angel, and his whole person calm and gentle beyond what can be described. At seeing this they were amazed. They said, one to

the other, "How can a man who wears such a coarse garment, and who lives the austere life of a monk, be so cheerful and always smiling?" At these words he pointed to the window of his cell: "You have but to go over there to that window, and you will at once see what gives me my strength and joy." "We see nothing from this window. A few inches of the blue sky through a chink in the roughly built wall are all that can be seen." "That is just what gives me comfort," said the monk. "When melancholy comes upon me, I have only to look at that little portion of the sky, and immediately the thought of the eternal joys that are to come gives me comfort, and the clouds of sadness melt into sunshine of consolation and peace. I then pray to my Father in Heaven to hasten the time when, in that happy kingdom, I may find eternal rest."—*Chisholm.*

337. "TAKE COURAGE."—There was once a young man of noble birth, and possessing much wealth. Remembering what our Lord had said about the difficulty of a rich man entering the kingdom of Heaven, he resolved to leave to someone else all his great possessions and become a humble monk in a Franciscan monastery. He began his new life with great fervour. But as time went on his devotion began to fade away. His first fervour had almost entirely disappeared, every one of the duties of the monastic life became a burden to him, and he resolved to give them up. On the night he had fixed for leaving the monastery, he happened to pass before an altar, on which the Blessed Sacrament was reserved. Falling on his knees, he bowed down in lowly adoration. As he was saying his prayers, God, Who had pity on the weakness of His child, allowed him to see a wonderful sight to encourage him. He saw a beautiful procession, which passed before him. It seemed to be going from earth towards Heaven. All those who were in it were clothed in magnificent garments, their faces beamed with heavenly joy, and they seemed to be leading in triumph, to God's kingdom, a young man as beautiful as themselves. This glorious vision filled the monk with great joy, and he cried out to one of the blessed spirits in the procession, "Tell me, I pray thee, O spirit of God, who are these bright souls I see and whence they come?" The one to whom he spoke answered, "We are those who, when on earth, had left all things to follow Christ, and are now in heavenly glory; we have been sent by our Father above to conduct to Heaven, with all this magnificent pomp of Paradise, the

soul of that young monk who has just died." The vision then disappeared; but the heart of the religious was now filled with such a burning desire of one day obtaining the same glory, that he at once returned to his cell. All his former dislike for the severity of the religious life suddenly disappeared, and his first fervour returned, and to his dying day he remained faithful.

Chronicles of S. Francis.

338. OBEDIENCE ON THE THRONE.—S. Henry, Emperor of Germany, visiting one day a certain monastery, experienced an ardent desire of quitting his throne, and devoting the remainder of his days to the penitential and religious exercises of the cloister. He accordingly requested an interview with the Abbot, and earnestly besought him to receive him among the number of his religious. The Abbot, knowing well the Emperor's saintly life, and the piety and wisdom with which he exercised his government, formed the following plan to satisfy to some degree his pious desires, without withdrawing him from a position which he occupied with so much advantage to religion. Having assembled the monks in solemn chapter, he questioned the Emperor in their presence, as to whether, like them, he was ready to practise entire obedience until death, according to the rule and example of Jesus Christ. The Emperor replied that this was his earnest desire. Upon which the Abbot said, "From this moment I receive you among the number of my monks, and charge myself with the care of your soul, if you, on your part, promise to observe faithfully whatever I enjoin you." Henry replied that he would do so. "Then," said the Abbot, "I order you to resume the government of the empire entrusted to you by God, and to promote, as far as you can, the salvation of the subjects committed to your charge." The Emperor was grieved at this unexpected command; nevertheless he obeyed, and thus had the merit of exercising the evangelical counsel of obedience, though seated on the throne of a mighty empire.—*Anecd. Chrét.*

339. THEODOSIUS AND S. AMBROSE.—The Emperor Theodosius stained his hands in the blood of his subjects, by permitting in haste the slaughter of several thousands in Thessalonica. S. Ambrose, Bishop of Milan, wrote to him a strong letter of remonstrance, exhorting him to repentance and satisfaction. When later on, the Emperor, without complying with this injunction, presented himself at the doors of the Church, S. Ambrose met him, respectfully refusing him admittance. The Prince urged

that David also had sinned against his people, to which the Bishop replied: "Having imitated his sin, imitate also his repentance." Theodosius submitted; he did penance for his sin, and was afterwards reconciled to the Church, a true model of humility and obedience.

340. S. GERTRUDE.—Every time S. Gertrude said the Lord's Prayer, she said this third petition, "Thy will be done," with the greatest fervour. Sometimes she would say it over and over again, because every time she did so, she felt her heart all on fire with the love of God. One day as she was saying it in this way, Our Lord Himself appeared to her in a visible manner. In His right hand He seemed to carry health, and in His left hand sickness. He said to her, "Gertrude, my daughter, which of the two do you wish Me to give you, health or sickness?" She only said, "O my God, Thy will, not mine be done." This answer was so pleasing to Our Lord, that He gave her, even in this world, many special marks of His love. One day He appeared to a holy nun, of the same convent, called Mechtildes. He was seated on a beautiful throne, with S. Gertrude at His side. She was gazing with rapture on His sacred countenance, and He also seemed to be looking on her with eyes beaming with love. Mechtildes then understood that this great favour had been given to her because she was always so obedient to His blessed will.—*Her Life; Nov. 15.*

341. S. LOUIS AND THE DEATH OF HIS MOTHER.—When the death of his mother was announced to S. Louis, his first impulse was to shed a torrent of tears. But coming to himself, he fell on his knees, and thanking God for having given him so good a mother, expressed his resignation to the divine will, in the loss of one he loved so tenderly.—*Velley.*

342. S. JANE, ON THE DEATH OF HER HUSBAND.—The Baron de Chantal was accidentally shot by a friend, one day while out in the fields, and a week later died in the arms of his disconsolate lady, left a widow at the age of twenty-eight, with four little children at her side. But she bore her trial with Christian patience and true resignation to God's will, consecrating the remainder of her days to the service of God and His poor.—*Her Life: Augt. 21.*

343. THE SCHOOLMASTER'S CHILDREN.—There was a schoolmaster who had two children, a boy and a girl, who were distinguished among all the other children for their great piety and their

child-like innocence. They were their father's joy, and he looked forward to them as the support of his old age. But God, Who disposes of all things in the manner He sees most useful to us, had arranged otherwise. One day both the children became suddenly ill. The father happened to be absent from home at the time, and before he returned they were both dead. The poor mother was affected beyond all that can be imagined. Tears of grief fell from her eyes in torrents as she gazed on the lifeless forms of her two little children, a short time before so happy and so full of mirth. But she, like so many other saintly mothers, was full of faith. She tried to dry her tears, and taking the bodies, she herself carried them into another room, where with her own hands she prepared them for burial, and covered them with a white cloth. In the meantime the father returned home; he had not yet heard of the sad event that had occurred. Not seeing the children coming as usual to meet him, he said to his wife when he reached the house: "Where are the children?" "They are not very far away," she answered, and then tried to speak of something else. The husband seeing that his wife was, as usual, calm and cheerful, thought that although he did not see them, they must be quite safe, sat down to table and ate the dinner she had prepared for him. When he had finished, and had returned thanks, as was his custom, his wife said to him: "I am going to ask you a question. Some time ago I received from a rich gentleman a valuable treasure, which he wanted me to keep for him till he would come to ask me to give it back to him. He has come to-day to ask it from me; do you think I should give it to him?" "Most assuredly, return it to him, since it belongs to him. Why do you ask me such a question?" She replied: "Because I wanted you also to consent to my doing so." As she said these words she rose, and leading her husband into the room, raised the white cloth, and his eyes fell upon the lifeless bodies of his two children. "O my God!" he cried out, pale with anguish, "O my children!" and he sank down in a chair that was near, and buried his face in his hands. His grief at length found relief in a flood of tears; his wife also wept. Taking the trembling hand of her husband she said to him: "Did you not tell me a few moments ago that it was my duty at once to return the treasure confided to my care as soon as the owner came to seek it. God gave us these two little ones to keep for Him till He should come and ask us to return them to Him. He has come for them to-day. Let us then with willing hearts give them back to Him, since they

belong to Him, not to us." The good man threw himself on his knees at the bedside, and with hands and eyes raised to Heaven, he cried out: "The Lord has given, the Lord has taken away, blessed be the name of the Lord." The next day he laid them in their grave. Tears indeed fell from his eyes, for he loved his little children, but his heart was calm and resigned to the holy will of God.—*Chisholm.*

344. Poison in the Flower.—An English lady went from this country to India, where she was for some time the guest of a French officer. One morning, she went out alone into the garden to enjoy the morning air. As she was walking among the gay flower-beds, she saw a flower of a most beautiful colour; going over to it, she plucked it and began to smell it. But hardly had she done this, when a negro, who was in the garden, sprang quickly to her side, and snatching the flower out of her hand, crushed it to pieces and threw it into a ditch. He said some words to her which she did not understand, and then ran away. The lady was very angry at the rudeness of the slave. As soon as she entered the house, she told his master of the insult she had just received. The slave was at once sent for, that he might be punished for his fault. But in a few words, spoken in the same language in which he had spoken to the lady, the slave explained to his master why he had done what at first seemed so rude, and showed him that unless he had done so the lady would most certainly have been poisoned. The flower the lady had plucked was one which, though very beautiful to look at, contained the most deadly poison. The slave, seeing the lady pluck the flower, and not being able to make her understand by words the danger she was in, saw no other way of saving her from death than by snatching the flower from her hand, as he had done. On hearing this, the lady thanked him and gave him a handsome reward.—*Schmid.*

345. The Heavy Rain.—A rich merchant was returning home from a certain town with a large sum of money in his purse. He was on horseback. The way was long and solitary, and he had scarcely set out on his homeward journey when the rain, which had for some time been threatening, began to fall in torrents, and he was soon wet through. The rider began thinking to himself how much better God would have acted had he allowed the rain to hold over till he was safely landed at home. Then he came to a part of the road which was bordered on both sides by a thick wood. In

this place robberies had often been committed, because the thickness of the wood gave shelter to the thieves. The gloom of the night, which was deepening every moment, and the dulness of the weather, made the man anxious to reach the other end of the wood, so he began to ride more quickly that he might the sooner reach it. But he had not gone far when the horse suddenly stood still and nearly threw its rider, who had scarcely time to regain his saddle, when he saw standing in the middle of the road a man disguised from head to foot, holding a pistol in his hand. "Your money or your life!" were the words that reached the ears of the gentleman, and caused him to shudder. In an instant he put spurs to his horse, thinking thus to gallop past him. But the robber, foreseeing this, raised his pistol and fired. The gentleman shut his eyes as he saw the flash in the darkness, and, thinking his last hour had come, recommended his soul to God. It was all the work of an instant. But he was not shot dead, he was not even hurt; for the heavy rain had wet the ruffian's powder, and prevented it taking effect. Then he galloped onwards, and was soon beyond all danger. He did not once look behind him till he reached his home. His wife and children saw him enter pale and trembling, and thinking some terrible misfortune had happened to him, asked him in hurried accents to tell them what it was. "I am quite safe," he said, "and without any injury. But had it not been for the deluge of rain, which I thought so great a misfortune when I set out on my journey, I never would have reached home alive." He then related to them his adventure in the wood, and his narrow escape from death. He ended with these words:—"How foolish it was of me to complain of the weather that God sent, and how good it was of Him to send down such a heavy rainfall, which was most certainly the cause of my being preserved from death. Let this be a lesson for you, my dearest children," he continued, speaking to his little ones, who through joy at his escape had thrown their arms round him. "Whenever you say that petition of the Lord's Prayer, 'Thy will be done,' think of this. If there had been no rain to-day, the powder would not have been wet, and you would not now have a father to speak to you again, or to cling to as you are now doing."

Cat. en Ex.

346. "THANKS BE TO GOD."—A young man was on his way to the ship that was to carry him over from France to England. From his earliest childhood his parents had taught him to submit in everything to God's holy will, and to see, in everything that

happened, the work of God. The ship was on the point of leaving her moorings, and the young man began to run that he might reach it in time. But as he kept his eyes fixed on the ship, he did not see a block of wood that lay upon the street. He stumbled over it in his great haste and fell to the ground. A heavy box which he carried on his shoulder fell upon his leg and broke it in two. His first words were as usual, "This is for my greater good: thanks be to God." The people who saw the accident, and who ran to lift him up, were astonished to hear him say these words. One of them said to him, "How can this accident, which has hindered you from going on your journey, be for your greater good?" "I cannot tell you," he replied, "but God knows; and although I may never know why He has hindered me from this journey, which I thought so necessary and important, He certainly willed it, and that is enough for me. May His blessed will be done." In the meantime the ship sailed without him and he was carried home. During that night a terrific gale, so common on the coast, sprang up, and the next day many shipwrecks were reported. Amongst the vessels lost was the one in which the young man was to have sailed to England. The people saw in this event how wise are the ways of God's Providence, and how happy are those who submit in all things to His blessed will.—*Hauterive.*

347. WATERING A STICK.—There came once to one of the monasteries of Egypt a young man anxious to devote himself to God's service, and ready to obey superiors in everything. The abbot thereupon stuck in the ground a withered branch of a tree, which he chanced to have in his hand, and ordered the young man to go and fetch water from the Nile, two miles distant, and water the twig till it should strike roots and put forth leaves. He bowed and set about the task imposed on him, and for two years went regularly backwards and forwards to the river, with a heavy load of water, often panting under the charge like a beast of burden. As this act was done out of pure love for God, in the person of superiors, it was real obedience and pleasing to God, who deigned to manifest, by a signal miracle, how acceptable it was in His sight; for during the third year, the branch struck root and began to put forth leaves, to the admiration of all beholders, an unmistakable proof that there is no work, however simple or frivolous it may seem, which, if done from obedience, does not become supernatural and meritorious before God.—*Sulp. Severus.*

348. THE BISHOP AND THE DYING MAN.—Many years ago, in times of persecution, a Catholic bishop, while travelling in the Highlands of Scotland, for the purpose of visiting the scattered members of his flock, was benighted one dark and stormy night in the midst of a lonely and desolate tract of country. After wandering about for some time in the greatest uncertainty, he was guided at length by the glimmering of a light to a lonely cabin, at the door of which he knocked, and begged for a night's lodging. The woman of the house received him with frank hospitality, bade him welcome to the warm fireside, and apologized for not being able to offer him a bed. "The only one that we have," said she, "is now occupied by my husband, who is lying at the point of death." "I am truly sorry to hear of your affliction," said the bishop, "but I trust he is well prepared for so great a change." "Alas," said the woman, wiping her eyes, "he will not be persuaded that his end is so near. Though he is above eighty, and though the doctor says that his hours are numbered, yet he persists in saying that his time is not yet come." "Will you allow me to speak to him?" said the bishop; "perhaps the opinion of a stranger may have greater weight, and he may be persuaded to prepare for his approaching departure." "Willingly," said the woman; and with that she led the way into the inner room. Having approached the bedside, the bishop saw that there was little time to be lost; everything betokened the near approach of death. This he did not conceal from the old man, and he exhorted him to make good use of the few hours which remained to him upon earth; but his words seemed to produce but little impression. "Sir," said the old man, "I know that my age is great. I know that my strength is almost gone. I even grant that if I saw another in the state in which I am, I would say he was at the point of death; but, for all that, I know that my time is not yet come." "My dear friend," said the bishop, do not deceive yourself. Why should not death come to you as well as to the rest of men? What can have put so strange a delusion into your head?" "I will tell you, then, sir," said the old man, raising himself up in bed. "Why should I fear now what man can do to me? I am a Catholic. I have remained faithful to my God, in spite of every danger and every difficulty, though in this wild place I have not seen a priest but twice in thirty years. But every day during these thirty years have I prayed to God, that I might not die without the consolations of religion. He will not refuse this prayer—I know He will not; and when I have a Catholic

priest at my bedside to give me the last Sacraments, then I shall believe I am going to die, but not till then." "My son," said the bishop, "prepare yourself for death; I am a Catholic priest." The holy rites were administered; the faithful soul slept in peace; and the good bishop went on his way, rejoicing and praising God for His wonderful works towards the children of men.

The Little Flower Garden.

349. HERMANN, THE TAILOR.—There lived in a village in Germany a tailor, whose name was Hermann. For twenty years this good man supported his family by working at his trade, and during all that time they never knew what want was. He had also, by his good example and by watchful care, taught his children to serve God in this world, that they might be happy with Him for ever in the next. But in the year 1770, a great famine broke out all over the country, and the good Hermann often passed three or four days without any work. Very soon he had to sell even the furniture of the house to buy bread for his little ones. At last even this failed him, and one morning he rose from his bed without knowing where he was to find a morsel of food for his famishing children. He was surrounded by them crying out to him for bread, and holding out their little hands to him. "O father, we are so hungry," they cried, "give us something to eat." These words pierced his very heart. To console them he said: "I have nothing just now to give you, my dear children, but try and have a little patience till mid-day, and then we shall have enough to eat." "But where will it come from?" they all cried out. He pointed with his finger towards Heaven; and then rising up, he left them that they might not see his tears. He went into the next room, and, falling down on his knees, prayed to God in these words: "O my God, shall I have the grief to see my little ones die of hunger before my eyes? Thou, who givest food to the birds of the air, come and help us, for now is the time." As he was ending this prayer, one of the children came running to tell him that there was someone at the door who wanted to speak to him. It was a lady who came to ask if he could make some clothing for her three children, who were to assist at a marriage in a few days. To induce him to do the work more quickly, she brought him a little present, which she said would likely be acceptable in these hard times. Saying these words, she took from a basket she was carrying in her hand, a loaf of bread, some flesh meat, a little bag of flour, and other kinds of food. Hermann then told the lady of the sad state

to which they had been reduced by the famine, and how he had that very hour promised his children food, without knowing whence it was to come. The lady was moved to tears at his story and his pious confidence in God. Before going away, she told him that as long as the famine lasted, she herself would provide for him and his family. Who can describe the joy of that happy family and their gratitude to God for His Fatherly assistance. They sat down to table, and after begging the blessing of God, they partook with joy of the food which He had sent them.—*Christ. Perfection.*

350. THE THUNDERING LEGION.—Marcus Aurelius, the Roman Emperor, was engaged in a disastrous war with the Quadri, a warlike people living on the north of the Danube. His army had been hemmed in by the enemy within a narrow defile, and was, moreover, on the point of perishing for the want of water. Among his troops, however, were a large number of Christian soldiers, who, seeing the danger which threatened them, had recourse for help to the God of Heaven. Kneeling on the ground, they poured out earnest entreaties to God to rescue the army and their Emperor from destruction, by sending them a supply of water and enabling them to escape from their dangerous position. The enemy, and even their fellow-soldiers, stood amazed at this unexpected sight, but they were far more astonished at the speedy answer which God gave to their prayers. They had not been long on their knees when suddenly the sky became dark, the wind howled through the forests, vivid flashes of lightning shot across the Heavens, and torrents of rain began to descend. The Roman soldiers first received the refreshing drops in their mouths, being ready to die with thirst; they then caught them in their helmets; but while they were so engaged, the enemy, wishing to overpower them in the storm, began the attack. The violence of the tempest was now turned upon the forces of the enemy. Blinded with wind and rain, they were unable to follow up the attack, and soon fled in disorder. The Romans, refreshed and strengthened, pursued them with great vigour, and gained a complete and decisive victory. The Pagan Emperor justly attributed this victory to the prayers of his Christian soldiers, and they were from that time known by the name of the *Thundering Legion.—Butler.*

351. S. NICEPHORUS AND SAPRICIUS.—Sapricius and Nicephorus were two Christians who dwelt in the same town during the

persecution of the Emperor Valerian. For many years they entertained for each other the affection of brothers, till at last an unhappy quarrel took place between them, and their former love was succeeded by the most bitter hatred. After some time Nicephorus, entering into himself and being touched with remorse, conceived a great desire to be reconciled to Sapricius. He accordingly applied to some friends of the latter to procure a meeting between them, but in vain. He then went in person to the house of Sapricius, and, throwing himself at his feet, besought him to consent to a reconciliation; but Sapricius refused to listen to the proposal. Meanwhile, a violent persecution broke out against the Church, and Sapricius, who was known to be a Christian, was seized and brought before the judge. Although cruelly tortured in many ways, he persisted in his profession of faith, and declared that he would rather die than sacrifice to idols. Upon this confession he was condemned to lose his head. Nicephorus, hearing of what had passed, and that Sapricius was actually on the way to execution, ran from his house as fast as he could, and met him at the end of the street. There casting himself upon the ground, he besought him more earnestly than ever to pardon him; but the heart of Sapricius was hardened by hatred, and he turned away his head. Nicephorus, almost broken-hearted, ran to the place of execution by another road, and there throwing himself on his knees before Sapricius, cried out, "Martyr of the true God, pardon me, I conjure you!" but the wretched Sapricius refused to listen. At the same moment Sapricius, by a just judgment of God, was seized with a terrible fear of death, and when told to lay his head upon the block, cried out trembling, "Why would you put me to death? I am ready to offer sacrifice." Nicephorus, grieved to the heart at the apostasy of the wretched Sapricius, and feeling himself animated with a courage which God bestowed upon him in reward of his charity, cried aloud that he was a Christian, and ready to die for his faith. The Roman judge instantly condemned him to be beheaded, and thus in a moment he received the glorious crown of martyrdom, which Sapricius had deservedly lost.—*Butler: Feb. 9.*

352. THE PRIEST AND THE SOLDIER.—About one hundred years ago, when the terrible Revolution broke out in France, a certain priest, called Father Aurain, gave a beautiful example of doing good to one who hated him. One day he was in the Church at his prayers. Suddenly someone ran to tell him that the Republican

soldiers were coming towards the Church to take him prisoner. They tried to seize him, but rushing out, he ran in great haste towards the river about a mile distant. The two soldiers also ran after him. Without delay he leapt into the water, and swam safely to the other side. One of the soldiers attempted to follow him. The priest seeing this, again began to run, and was soon out of danger. But as he stopped to rest a little on the top of a hill, he thought he heard cries for help proceeding from the direction of the river. He looked round, and one glance told him all. The soldier who had plunged into the river in pursuit was unable to swim, and was being carried away by the stream. In a moment the good priest retraced his steps, plunged once more into the river, and was soon at the side of the drowning man. He seized him by his hair as he was sinking and drew him to land. It was some time before the soldier regained consciousness; but when at length he opened his eyes and saw who it was that had saved him, he was filled with amazement. All the priest said was: "You were on the point of perishing while seeking to take away my life, and I have saved you from death. I thank God, Who has given me this opportunity of doing good for evil." That soldier afterwards became the priest's greatest friend.—*Chisholm.*

353. THE TWO SEBASTIANS.—The blessed Sebastian Valfré, when a boy at school, was distinguished for his amiable manners and sweet and gentle disposition. One day a quarrel arose between two of his companions, and one of them, who was likewise called Sebastian, being very angry, openly declared that he would have his revenge for the injury he had received. The young Valfré, hearing of this, went to the angry boy and thus accosted him: "Did you say the Our Father this morning, my dear Sebastian?" "I did," replied the other. "But did you say it attentively?" continued Valfré, in a sweet and persuasive tone. "Most certainly," said the other, who did not see the drift of the question. "Then," continued Valfré, "since you said it with attention, you must have observed these words, *forgive us our trespasses as we forgive them that trespass against us.* Ah, my dear friend, let us not shut ourselves out from the hope of the divine mercy by refusing to pardon those who give us offence." The angry boy was so touched by these simple words of the pious youth, that he laid aside all thoughts of revenge and forgave his school-fellow on the spot.

Life of B. Sebastian Valfré.

354. S. JOHN AND THE NOBLEMAN.—We read in the life of S. John, Patriarch of Alexandria, surnamed the Almoner on account of his extraordinary almsdeeds, that he had on several occasions tried in vain to reconcile to each other two noblemen who had quarrelled, and lived in a state of mortal enmity. At length, despairing of moving them by his words and entreaties, he sent for the one who showed the greatest degree of obstinacy, inviting him to come to his house and assist at the mass which he was about to celebrate in his private oratory. The nobleman accepted the invitation, and on his arrival the Saint began the mass, and proceeded as far as the Pater Noster, or Our Father, which it was the custom at that time, for those who assisted at the mass, to recite along with the priest. S. John accordingly began it, and the nobleman said it with him; but as soon as he reached the fifth petition, the Saint came to a full stop, and left the nobleman to finish it alone. Then, turning to him, he exhorted him earnestly to weigh the meaning of the words he had pronounced: that there, in the very presence of Jesus Christ, he had implored God to pardon him or not, according as he forgave or refused to forgive his enemy. The nobleman was so struck with this reflection, that he fell at the Saint's feet, promising to dismiss all thoughts of revenge, and to go at once and ask his enemy's forgiveness. No sooner was the mass over than he put his design into execution, and from that moment became a sincere friend to his former adversary.—*Butler.*

355.—ALIPIUS AT THE GAMES.—S. Augustine relates the following of his friend Alipius, a young man of excellent qualities, but who met with a grievous fall. Here is how it happened: Some of his young friends who were studying law with him, going one day from dinner together, met him on the way and undertook to take him with them to the amphitheatre. It was one of those fatal days when the people were delighted by the sight of human bloodshed. As he had an extreme horror of such cruel exhibitions, he at first resisted with all his strength. But the others, using a sort of violence as is sometimes done among friends, drew him away in spite of him, for, let Alipius say as he would, they carried him off. Whilst the whole amphitheatre was in the transport of these barbarous pleasures, Alipius restrained his heart from taking part in them, and kept his eyes closed. Would to God that he had sealed his ears! For, having been struck by a great shout which something extraordinary had raised, curiosity prevailed and, intending

only to see what it was, he opened his eyes. It was enough to give his heart a deeper wound than that which one of the combatants had just received. Thereby it was that that heart, in which there was much more presumption than strength, and which was so much the weaker for having counted on itself instead of expecting all from God, found itself suddenly wounded. Cruelty glided in at the very moment when the blood just shed met his eyes, and, very far from turning them away from what was passing, he kept them fastened on it, allowing himself to be intoxicated by that barbarous and criminal pleasure. It was no longer the same man who had been dragged thither by force: it was a man of just the same stamp as all those who made up the crowd in the amphitheatre, and a fitting companion for those who had brought him. Behold him as fond of plays as the others, mingling his cries with theirs, becoming as warm and as much excited as any of them by what was passing. Finally, he left the place with such a passion for shows and games that he thought of nothing else, and not only was he ready to go back again with those who had brought him, but he was more infatuated than any of them, and even induced others to go.—"*Confessions.*"

356. The Presumptuous Hermit.—We read in the lives of SS. Palemon and Pachomius that, while living together in solitude in the deserts of Thebais, they were one day visited by another hermit, who begged admittance into their cell. On entering he perceived a fire and, being puffed up with pride and presumption, said: "You see that fire; well, if you have faith, and slowly repeat the Lord's Prayer, you may place yourself in the flames without danger." S. Palemon charitably reproved him for his criminal presumption, telling him that to act thus would be to tempt God, and that whoever did so would have no reason to hope for the divine protection. The new-comer, however, rejecting the advice of the holy man, threw himself upon the burning coals, and, as Almighty God permitted in punishment of his pride, actually received no hurt; whereupon, the unhappy man, more blinded than ever, reproached the two Saints for their want of faith. The next day he took his departure and returned to his cell, where he quickly met with the punishment of his vainglory and presumption; for as soon as he was alone, the devil began to tempt him with impure imaginations, and he, who had so prided himself on his firmness and courageous faith, yielded shamefully to the

wicked temptation. No sooner had he done so, than he gave way to despair, and, rushing from his cell, cast himself into a blazing furnace, where he perished miserably.—*Lives of the Fathers.*

357. THE GARDENER'S APPLES.—There was once a gardener who had a son whom he brought up in the fear of God. But when he went to school he met some companions who had been brought up very differently. Their conduct, and the words they uttered, showed that they had already grown old in evil. These companions soon made his acquaintance, and he himself began to like them. But his father, who knew well how to fulfil his duty, was watching with a careful eye the kind of children his son had chosen for his playmates, and he soon perceived that they were bad. "Come with me, my child," he one day said to him, "I want to show you something." Saying these words, they both entered the garden together, and the father, taking a basket, placed in it seven apples; six of these were the most beautiful he could find, but the seventh was rotten and full of worms. "These are for you, my boy; you can do with them what you like." The boy took the basket with great delight, but when he saw the rotten apple, he asked his father if he might throw it away. "Why would you throw it away?" asked his father. "Because it will spoil the others." "On the contrary," said the father, "do you not think that the six good ones will cure the rottenness of the bad one and make it sound again? You shall see. Let us leave them all together in the basket for eight days." The son did not seem to believe that this would be the case. But the father took the basket with the fruit and placed it safely under lock and key. Three days afterwards they went to look at it. Already three of the apples were spoiled. "Did I not tell you," said the boy, "that if you left that rotten apple among them they would soon all be spoiled?" The father made no answer, but locked the door again. Five days afterwards they returned to the place; but as soon as they had opened the door, they felt a most disagreeable smell, and when they looked they found that all the apples were rotten. At the sight of the spoiled fruit the child began to cry. "Do not weep, my child," said his father; "I will give you other apples. In doing what I have done I only wanted to give you a lesson. Didn't I see you a few days ago in the company of boys who were not good? These boys were, before God, rotten like the apple in the basket. By going with them you also would soon become like themselves, for they

would corrupt your innocent and beautiful soul, by making you offend God. One bad boy is sufficient to spoil many good ones, as this one bad apple spoiled the six others that were near it. I can easily give you other apples as beautiful as the ones that have been destroyed; but when your soul has once lost its innocence, what can restore it again?"—*Schouppe.*

358. THE ABBOT AND YOUNG MONK.—A young monk one day went to visit a venerable abbot. As they were speaking of spiritual things, the monk said, "My father, there was a time when I was much troubled with temptations, but, thanks be to God, I am never troubled with them now." The abbot asked him how he had been able to become free from them. "I prayed to God that he would never permit me to be tempted again, and He has been pleased to hear my prayer." The abbot answered, "My son, you have done a very foolish thing. Go back quickly, and pray to God again to send you temptations, and along with them the grace to overcome them. If you have no temptations to fight against, you may easily become careless in the practise of virtue, and may fall into the sin of sloth." The young monk followed this advice, and continued to lead a holy life.—*Lohner.*

359. THE SEVEN CROWNS.—A certain hermit who dwelt in a cave in the deserts of Thebais had a virtuous disciple whom he was in the habit of instructing each evening, after which he was accustomed to dismiss him to bed with his blessing. One night it happened that the hermit fell asleep while giving his instruction, and slept so soundly that he did not awake till after midnight. The young man waited in vain for the hermit to awake, that they might make their usual evening prayer together, and that he might retire to rest. At length he grew very drowsy and was strongly tempted to leave his master and go to bed, but he resisted the temptation and continued to watch by his side. Seven times was he tempted in the same manner, for his eyes were heavy, and he was very weary with watching, but still he persevered, for he was determined that sloth should not prevail over him. At length his master awoke, and finding his disciple by his side, asked him why he had not retired to rest. "Because," replied the youth, "you did not dismiss me." "But why did you not awake me?" said the hermit. "Father," replied his disciple, "I could not presume to disturb you." Thereupon they said their prayers, and the hermit dismissed him to bed. Then falling into an ecstasy, the old man

beheld a magnificent palace, in which was placed a throne, and over it seven crowns of glory. At the same time he was told by an angel that they were destined to reward his diligent disciple, who had that night merited these seven crowns by his generous resistance to the temptations of Satan.—*Lives of the Fathers.*

360. SATAN'S COMPLAINT.—S. Antony tells us the following example:—One day someone knocked very loudly at the gate of the monastery. I myself went to see who was there. When I opened the gate I was very much frightened, for I saw standing before me a man of great stature. I asked him who he was. "I am Satan," he answered. "I want to know why it is that you Christians are always cursing me. For at the first misfortune that comes to you, you always say, 'Cursed be the devil!'" I answered. "We have great reason to curse you, O wicked spirit, for you are always tempting us, and laying snares to drag us into sin." Satan answered, "I am often not so much to blame as you think, for people are often the cause of their own ruin, by seeking the occasions of sin, hoping that they will not fall, although they know how frail they are. I never could overcome them if they only used the weapons God has put in their hands. So they need not blame me, nor curse me so much, since it is entirely their own fault that they are lost."

361. "KEEP AWAY."—A boy went into a wild beast show. Among the wild beasts there was a great strong lion shut up in a cage, with iron bars in front of it. Somebody told the boy not to go too near the lion's cage, but *to keep away* lest the lion should get hold of him. The boy took no notice of what was said to him. He went close up to the lion's cage. When the lion saw the boy standing close to the cage, he put his great large paw through the bars. He took hold of the boy's arm, and tore it away from his body. The boy screamed out frightfully. But it was too late, his arm was gone!—Why did the boy lose his arm? Because he did not *keep away* from the lion. Why do people commit sin and lose their souls? Because they do not *keep away* from temptation. Therefore do you keep away from temptation, from bad company, bad books, and dangerous places.—*Furniss.*

362. THE NEST OF VIPERS.—A countryman was one day walking through a wood. On the side of the path he suddenly beheld a nest full of vipers. As soon as he saw them he started back with

fear; but at length he took courage and went to look at the nest. He found in it seven of them, all quite young. When he saw that they were so young, he took up the nest and carried it home with him. For several weeks he fed them with bread and milk, and showed them to all those who came to see him. About three weeks from the time he had brought them home, one of those who came to see them, said to him, "My friend, I advise you to kill these vipers at once, while they are young, for if you continue to keep them, and feed them as you are now doing, depend upon it, they will one day attack you with their poisonous fangs and kill you." "Oh, do not be afraid," he replied; "they are quite young yet, and can do me no harm. I will take very great care that when they begin to grow dangerous I will soon get rid of them." "I would advise you to kill them at once," said the other, "otherwise you may one day find to your cost that they have taken you by surprise." This advice was not attended to. The visitor went away, and the man still kept the vipers. Not many days afterwards the same visitor returned. What was his surprise to see his poor friend suffering dreadful torture! The vipers had attacked him, as he had been forewarned. His friend went at once to get assistance, but it was too late. The poison had entered his blood, and the wretched man soon afterwards expired.—*Mrs. Herbert.*

363. THE FATHER'S PROMISE.—Annie Young lived in the country. The school which she went to was more than a mile from her home, and as the roads were bad, it was too far for her to walk in the winter season. So her father always sent her to school in the morning in a sleigh or carriage, and brought her home at night in the same way. One afternoon he stopped at the schoolhouse, and told Annie that he was going along the road several miles, and might not return till after school was out. "But wait for me till I come," he said; "I will be here before dark." As the other children went home, they begged Annie to go with them, but she, nothing daunted by the loneliness, resisted all their entreaties, and though the time seemed long, and her father delayed coming, she still waited, trusting to the promise he had made. It was nearly dark when Mr. Young drove up to the door. He had driven fast to get there. He had been kept longer than he expected, and had left his business unfinished in order to keep his promise, and get back to his child before dark. "Were you not afraid I would not come, Annie?" he asked as he wrapped her up in a warm rug. "No

father," was the child's answer; "you said you would come, and I knew you would." How beautiful this is! If we could have the same trust in Our Heavenly Father, in the dangers of this life, as Annie Young had in her earthly father, how happy we would be. And yet her father had not the one-hundreth part of the love your Father in Heaven has for you!—*Gilmour.*

364. LOUIS AND HIS MOTHER.—In the year 1815, there died in the city of Amiens, a young boy fourteen years old. Although so young, he was ripe for Heaven, for his good mother had taught him from the very beginning of his life to hate sin above all other evils. One day, when he was quite a child, he was playing near the fire in his mother's room. The fire was burning brightly, and gave out a great heat. The boy kept his eyes fixed on it for a few moments as if thinking of something, and then said: "Mother, you have often told me about the fire of hell, in which God punishes those who do wrong; what an awful misfortune it would be for me if I were one day to fall into that everlasting fire." "Do not be afraid, my child," replied the mother; "hell is only for those who fall into mortal sin; if you keep away from mortal sin you need have no fear of ever being sent there." Louis never forgot these words of his mother; and whenever temptation came, he at once put it away by thinking on the terrible punishment of sin; and thus he persevered in his innocence and died a Saint.—*Schouppe.*

365. THE HEROIC MOTHER.—Marie Leckzinska, spouse of Louis XV., of France, had a son whom she trained up in the fear of God from his infancy. When he grew up to be a young man, he had to leave his mother's home and live for a time among strangers. During his absence, word was brought to his mother that he had to spend part of his time among those who would take a pleasure in corrupting his young heart. As soon as she was informed of this, she threw herself on her knees at the foot of a crucifix, and recommended her beloved child to the protection of his Heavenly Father. "O my God," she prayed, "take my darling boy to Thyself, rather than permit him to offend Thee by sin, or to lose the treasure of his innocence." God heard the prayer of that good mother, and delivered him from the evil that threatened him. When he returned home, the first question his mother asked him was if he had much to endure from the companions he had to mingle with. "Yes, my mother," he replied, "great indeed were the dangers they put around me to ruin me; but thanks be to God,

and to your prayers. I have still kept my soul pure and stainless." Not long after this time, the young prince became suddenly very ill, and died in sentiments of great piety. On the evening of the day of his death, his mother sent for her other children, and, with tears in her eyes, said to them: "Your brother is dead; it is I, your mother, who asked God to take him to Himself. Some time ago I heard that he was in danger of committing sin. I went on my knees and prayed fervently to God to take him out of this world rather than permit him to lose his innocence. God has heard me, and I thank Him for His goodness to me. Still I weep for him, for I loved him as dearly as any mother could love her child."—*Fliche.*

366. THE DOUBLE VISION.—S. Francis of Assisi went one day into the mountains of Alverno to spend some time in solitude, and to meditate on the eternal truths of the next life. As he was making this meditation, the rocks and the trees around him disappeared from his sight, and he saw the Heavens above him suddenly open. There he saw God seated on His great throne, surrounded by an innumerable multitude of holy Angels and Saints. "O my God," cried out S. Francis, "I see Heaven! Oh! how magnificent is the beauty of Thy house, O Lord! Indeed it is but a small sacrifice to give up all the goods of this world to secure for ourselves such a glorious dwelling-place." While he was saying these words to himself, this beautiful vision suddenly disappeared, and was followed by another one of quite a different kind. Beneath his feet he thought he saw an immense abyss. It seemed to be a bottomless ocean of flames, in which were plunged countless multitudes of the wicked, who were vomiting forth cries of despair, and curses and blasphemy. This sight filled the Saint with fear, and he cried out: "Oh! what an awful place; this must surely be hell itself! Oh! if people did but see this awful abyss, and the torments those have to suffer who are in it, they would never commit sin, that they might never be condemned to it." This second vision also disappeared, and Francis, having returned to himself again, saw nothing round him but the rocks and the woods of Mount Alverno. "I am then placed," he said to himself, "between Heaven and hell. This is what God wanted to show me by this vision. One or other of these must most certainly be my dwelling-place for ever. O my God, grant me grace, while there is yet time, to secure Heaven, and deliver me from the greatest of all evils—the loss of Thee in hell."—*His Life: Oct. 4.*

367. ANGELS ON THE ROOF.—One day S. Antoninus, Archbishop of Florence, was passing through the streets of that city. As he was going past a certain cottage, which had every mark of the greatest poverty, he saw a number of angels on the roof. They seemed to be watching over the people who dwelt within it. Filled with astonishment at this beautiful vision he entered the cottage to see who the people were that dwelt there, and he found a widow with her three daughters. They were extremely poor, and were occupied, as he entered, in trying to gain for themselves, by their united labour, enough of food to keep them from dying of hunger. The compassionate heart of the bishop was moved at their sad condition. He saw also their great piety, and their entire resignation to the holy will of God. He knew also that God must be in an especial manner pleased with them, since He had sent His angels to watch over them. "My dear children," he said to them, "I see that you are in great need of assistance, and I beg of you to accept of what I now offer you." Saying these words he opened his purse, and gave them enough to supply all their present wants. He promised also to give them as much as would keep them in comfort all the rest of their lives, since they were so deserving of it. The family thanked their generous benefactor with tears in their eyes for having come to their assistance in their great need; and the bishop went home glad in heart at having been the means of delivering so deserving a family from the evils of poverty.—*Gaume.*

368. S. ROSALIA AT PALERMO. - S. Rosalia has always protected in a special manner the town of Palermo, where her relics are preserved. In 1629 her prayers obtained the cessation of an epidemic, and on July 13th, 1837, Palermo obtained in like manner the cessation of the cholera, so that from that day forward there were no further deaths, though, just before, the deaths numbered hundreds daily.—*L'Univers.*

369. S. PIUS AND THE BATTLE OF LEPANTO.—Selim II., Emperor of Turkey, filled with conceit at the success of his armies, began to meditate nothing less than the conquest of Europe. Pius V., who occupied the See of Peter, alarmed at the danger, formed a league against him, and at length the two fleets of the Mussulmans and the Christians met near Lepanto. Battle was given and raged furiously for some twelve hours, at the end of which the Christians gained a victory, such as has scarcely been equalled in history for the courage and resistance shown on both sides. From

the beginning of the expedition, Pius had ordered public prayers and fasting: like another Moses, he raised his hands to Heaven, to draw down God's blessing on the Christian arms. It was the 7th of October, 1571, and the Pope was at work with the Cardinals, when suddenly rising and going to the window, he looked at the Heavens and said: "We must no longer talk of business; what we have now to do is to thank God for the brilliant victory He has just granted to the Christians." In honour of this, he instituted the feast of the Rosary of the Blessed Virgin, whose help he had fervently implored, and inserted in her Litany the invocation "Help of Christians, pray for us."—*His Life: May 5.*

370. S. Genesius Saves the Pilgrims.—S. Hilary of Arles relates a miracle of which he was witness: As the people were celebrating the feast of S. Genesius of Arles, the concourse of people was very great, and, crossing a bridge to go to honour the place of his martyrdom, the arches gave way and numbers were thrown into the river below, which just there was both rapid and deep. The Bishop of Arles at once had recourse to the Saint, and prayed with such fervour and effect that all those who had been thrown into the waters and exposed to such imminent danger were brought safely to land, without experiencing even the least harm either in themselves or their garments."—*Bollandists: Augt. 26.*

371. S. Asterius.—S. Asterius, in his sermon on the holy martyrs, thus speaks of the invocation of the Saints, and their great influence with God: "We keep, through every age, their bodies decently enshrined, as most precious pledges—vessels of benediction, the organs of their blessed souls, the tabernacles of their holy minds. We put ourselves under their protection. The people flock in crowds from all quarters, and keep great festivals to honour their tombs. All who labour under the heavy load of affliction fly to them for refuge. We employ them as intercessors in our prayers and suffrages. In this refuge the hardships of poverty are eased, diseases cured, and threats of princes appeased. A parent taking a sick child in his arms, unmindful of physicians, runs to some one of the martyrs, offering by him his prayers to the Lord, and addressing him whom he employs as his mediator in such words as these: 'You, who have suffered for Christ, intercede for one who suffers by sickness. By that great power and confidence you have, offer a prayer in behalf of fellow-servants. You formerly prayed to martyrs, before you were yourself a martyr. You then obtained your request

by asking; now, as you are possessed of what you asked, in your turn assist me.' If another is going to be married, he begins his undertaking by soliciting the prayers of the martyrs. Who, putting to sea, weighs anchor before he has invoked the Lord of the sea, "by the martyrs?" And again, he describes the magnificence with which their festivals were celebrated over the world. "We lay the bodies in rich shrines and sepulchres," he says, "and erect stately tabernacles for their repose, that we may be stirred up to an emulation of their honours. Nor is our devotion to them without its recompense, for we enjoy their patronage with God."—*Butler.*

372. S. JEROME.—When S. Jerome, one of the greatest lights of the Church, had lost by death his pious pupil Paula, he addressed to her this prayer, convinced that she was already in the possession of the glory of the Saints: "O holy Paula! my faithful pupil, assist by your prayers your old preceptor. Your faith and your piety have already united you to your celestial spouse, Jesus. And because you are now so near Him, you can easily obtain what you ask for me."—*His Life: Sept. 30.*

THE HAIL MARY.

373. EFFICACY OF THE HAIL MARY.—In the year 1604 there were in the city of Flanders two young students who, instead of attending to the acquisition of learning, sought only the indulgence of the appetite and the gratification of their unchaste passions. One night they went to a house of ill-fame; after some time, one of them, called Richard, returned home, and the other remained. After having reached his house, Richard, while undressing to go to bed, remembered that he had not said the *Hail Marys* which he was accustomed to recite every day in honour of the Bl. Virgin. Being oppressed with sleep, he felt a great repugnance to say them; however, he did violence to himself and recited the usual *Hail Marys*, without devotion, and half asleep. He went to bed, and during his first sleep, he heard a loud knock at the door, and instantly saw before him his companion, presenting a deformed and hideous appearance. "Who are you?" said Richard. "Do you not know me?" replied the other. "How," rejoined Richard, "have you undergone such a change? You look like a demon."

"Ah! unhappy me," exclaimed the other, "I am damned. In leaving that infamous house I was strangled. My body lies in the street, and my soul is in hell. Know that the same chastisement awaited you, but the Blessed Virgin, on account of your little devotion of reciting the *Hail Marys*, has saved you from it." Richard, shedding a torrent of tears, fell prostrate on the ground, to thank Mary, his deliverer, and resolved on a change of life for the future.—*S. Alphonsus.*

374. S. ALPHONSUS AND THE HAIL MARY.—S. Alphonsus called the *Hail Mary* the delicious word of the Saints. He never experienced pleasure equal to that he felt when saying this prayer; and in reciting it at the beginning of the office, he often shed sweet tears of joy, and in his sermons constantly spoke of its power to his audience.—*Cat. en Ex.*

375. VISION OF S. FRANCES.—S. Frances was favoured by Almighty God with the visible presence of her angel guardian, and with the sight of the evil spirits. She assured her confessor that, when the holy name was pronounced with respect, she saw not only her guardian angel, but also the devils, make a genuflection, with this difference, however, that the former did it in love, while the latter did it by constraint.—*Her Life: Mrch. 9.*

376. S. EDMUND AND THE HAIL MARY.—S. Edmund, Archbishop of Canterbury, had been brought up with a great devotion to the Most Holy Virgin. When sending him to Paris to make his studies, his mother recommended to him to never let a day pass without having recourse to his divine protectress. That virtuous mother often wrote to him to avoid bad company, and to frequent the Sacraments of Penance and the Eucharist; often, too, she sent him instruments of penance, to repress, she said, the bad inclinations that might injure his virtue. The holy young man, docile to the counsels of his mother, always showed himself most zealous for the glory of Mary. He went several times a day to prostrate himself before one of her statues; and to mark his engagement in the service of the Queen of Angels, he placed on the finger of one of her statues a ring, on which he had caused to be engraved the whole of the Angelical Salutation. You shall see how agreeable that devotion, so sincere, and so persevering, was to the Blessed Virgin. After the death of the blessed Edmund, it was remarked that the same prayer was engraved on his episcopal ring, to which that prayer

communicated a virtue so efficacious and miraculous, that it was subsequently used to operate a great number of cures. It was sometimes sufficient to make the sick touch it and they were instantly cured. If we do not engrave the words of the *Hail Mary* on a ring, let us engrave them on our hearts, and that will be still better.—*Noel.*

377. S. TERESA'S DEVOTION.—S. Teresa was blessed with a good and virtuous mother, who taught her early to love the Blessed Virgin. She was not quite twelve years old when her mother died, and Teresa was almost inconsolable at her loss. In the midst of her affliction she threw herself before an image of Our Lady, and begged Her, with many tears, now that her earthly mother was taken from her, to be a Mother to her in her stead. This act, performed in all the fervour and simplicity of childhood, drew upon the young Teresa the special love and protection of Mary; and the Saint assures us that she never recommended herself to her heavenly Mother without experiencing help and relief.

Her Life: Oct. 15.

378. "MARY, HELP ME!"—A young man, who had many times fallen into grievous mortal sin, went to confession to a certain priest. The good priest was greatly affected on learning that he had fallen so often. But to encourage him he said: "My child, I will tell you an easy means of overcoming the temptations to which you have so often yielded; if you do what I tell you, you will never fall again." "O my father," he replied, "tell me what it is, for with my whole heart do I desire to overcome these evil habits." "Place yourself entirely under the protection of the Blessed Virgin," said the priest, "say a *Hail Mary* every morning and evening in honour of her immaculate purity, and whenever you are tempted to do evil, say to her at once, 'O Mary, help me, for I am thine.'" The young man followed this advice, and in a short time was entirely delivered from his evil habits.—*Chisholm.*

379. S. MARY OF EGYPT.—S. Mary of Egypt, that great model of penitence, led in her youth an abandoned life in the city of Alexandria, in Egypt. Walking one day on the sea-shore she perceived a vessel on the point of setting out to the Holy Land with a number of pilgrims who were going to Jerusalem to celebrate the Feast of the Exaltation of the Holy Cross. Mary embarked along with them, not for the purposes of devotion, but to obtain a better opportunity of following her wicked life among so vast a concourse

of pilgrims. Having arrived at Jerusalem, she repaired to the Church along with the rest of the Faithful who were eager to venerate the remains of the Sacred Cross; but on attempting to enter, she was held back by a mysterious and invisible power. This was repeated each time that she renewed the attempt. While others entered with ease, an irresistible force drove her back to the Church porch. Filled with terror and amazement at this extraordinary occurrence, she began to consider within herself whether it might not be a just punishment for her wicked life, which rendered her unworthy to approach within sight of the sacred relics. Then, bathed in tears, she beat her breast and bewailed her wretched condition, until at length, perceiving above her head the image of our Blessed Lady, she threw herself on the ground, and earnestly besought the Mother of God, the Refuge of Sinners, to intercede with her Divine Son that she might be permitted to venerate, with the rest of the Faithful, the sacred wood on which He died for the sins of men. At the same time, she promised that if this favour were granted her, she would forthwith abandon her wicked life, and do penance, to the best of her power, for her past sins. Having finished her prayer, she again attempted to enter, and this time she experienced no hindrance. When she had performed her devotions, she returned to the image of Mary to thank her for the powerful protection, and beg her direction for her future life. That same night, warned by a mysterious voice, she set out on foot to the river Jordan, and having received the Sacraments in a little Church upon its banks, crossed the river and entered the savage deserts beyond it. For seven and forty years she continued here in practise of the most severe penance, living on the roots of the earth, and suffering the greatest extremities of cold and heat. A year before her death she was discovered in this solitude by the holy priest Zosimus, a monk in the neighbouring monastery, whom God sent to administer to her the Holy Sacraments before her death, and to whom she related her wonderful and edifying story.

Her Life: April 9.

380. S. Francis of Sales.—S. Francis de Sales, as we read in his life, experienced the efficacy of the prayer: "Remember, O most pious Virgin." At the age of seventeen he was in Paris, pursuing his studies, and entirely consecrated to the exercises of devotion and to the divine love, which filled his soul with the sweet delights of paradise. To try his fidelity and to unite him more closely to His love, the Lord permitted the devil to represent to him

that he was doomed to perdition, and that therefore all his good works were lost. His fears and desolation became so great that he lost his appetite, his sleep, his colour, the joy of his soul, and became an object of compassion to all who beheld him. During this frightful tempest, the Saint could conceive no thought, could utter no words but those of diffidence and sorrow. "Then," he would say, as we read in his life, "shall I be deprived of the grace of God, who has hitherto shown Himself so amiable and so sweet to me?" The temptation lasted a month; but at length the Lord was pleased to deliver him from it by means of most Holy Mary, the comfortress of the afflicted, under whose protection the Saint had already made a vow of chastity, and in whom, after God, he used to say, he had placed all his hopes. During the temptation, he one evening entered a Church, in which he saw hanging on the wall a tablet, on which he read the following prayer of S. Bernard: "Remember, O most pious Virgin, that it has never been heard that anyone who had recourse to Thy protection was abandoned." Prostrate before the altar of the Divine Mother, he recited this prayer with tender affection—he renewed his vow of chastity—promised every day to recite the rosary, and then added: "My Queen, Thou art my advocate with Thy Son, to whom I dare not have recourse. My Mother, if I shall not be permitted to love my Lord in the next world, at least obtain for me the grace to love Him in this life." But scarcely was his prayer finished, when his most sweet Mother delivered him from the temptation. He instantly recovered his inward peace, and with it bodily health, and he afterwards continued to live most devoted to Mary, whose praises and favours he never ceased during his whole life to proclaim in his sermons and writings.

His Life: Jan. 29.

381. S. BRIDGET'S REVELATION.—S. Bridget had a son who followed the profession of a soldier and died in the wars. Having news of his death, she was much concerned for the salvation of her son, dying under such dangerous circumstances. As she was often favoured by God with revelations, of which she has composed a book, she was assured of the salvation of her son by two subsequent revelations. In the first, the Bl. Virgin revealed to her that she had assisted her son with a particular protection at the hour of death, having strengthened him against temptation and obtained all necessary graces for him to make a holy and happy end. In the following, she declared the cause of that singular assistance she gave her son, and said that it was in recompense of the great and

sincere devotion he had testified during his life, wherein he had loved her with a very ardent affection and had endeavoured to please her in all things.—*Revelations of S. Bridget.*

382. THE CRIMINAL AND THE HAIL MARY.—A man condemned to death, in Germany, refused to hear speak of confession. A Jesuit Father employed all manner of means to convert him: prayers, tears, penances, exhortations—but to no effect. At length he said to him: "Let us say the *Hail Mary* together." The prisoner, to get rid of his visitor, consented, and no sooner had he done so than tears began to fall from his eyes, he made his confession, full of contrition and humility, and would only die with a statue of Our Lady in his hands.—*Cat. en Ex.*

383. THE COUNCIL OF EPHESUS.—To refute and condemn the errors of Nestorius, who denied the divine maternity of Mary, the Council of Ephesus was held in the year 431. The population of the town and neighbourhood betook themselves to the square in front of the Church where the Council was being held, and there they remained nearly the whole day, impatient to learn the results. When at length, in the evening, it became known that Nestorius was condemned and anathematized, and that the doctrine of the Church formally declared Mary to be the Mother of God, the enthusiasm of the multitude was unbounded—they cried out aloud: "Mary is indeed the Mother of God; Mary, Mother of God, pray for us!" It was already dark, and the men lit torches to take to their homes the Fathers of the Council, while the women threw flowers and perfumes under their feet. The whole town was illuminated, and signs of true faith and joy were everywhere visible, as proof of their love and devotion to Mary.—*Tillemont.*

CHARITY.

384. THE ROBE OF S. APHRAATES.—S. Aphraates was born in Persia, but he became a solitary in the neighbourhood of Edessa, in Turkey in Asia. Anthemus, one of the most distinguished men of that period, being ambassador in the kingdom of Persia, thought to please the Saint by bringing him a robe from that country. He came to see him, and presenting him the robe said: "Father, people always love what comes from their own country; here is a

robe that was made in your country, and I thought I would give you the pleasure by bringing it to you." S. Aphraates took it, laid it aside and spoke of something else. After some time, he said to Anthemus: "My lord, there is one thing that gives me a great deal of trouble." "What is it, father?" "I have an old servant who has served me some sixteen years, and to whom I am much attached; now there is another who urges me to take him in place of the other, under pretence that he is from my own country. It seems to me that it is too hard to dismiss the one without any fault on his part, but merely to take the other." "You are very right, father; if I were in your place I would do as you do; why, indeed, should you discard him who has long served you faithfully, to take another whom you do not know, simply because he is from your own country?" "That is all I wanted, my lord; take away, then, the robe you have given me, for I have one that has served me sixteen years and is still good, so I cannot leave it off to put on another." Anthemus admired this witty answer, and confessed that he had nothing to say. This story is very much to our purpose; God has loved us the first, and He has never done us anything but good; why then, should we quit His service and depart from Him to attach ourselves to creatures who are only able to do us harm?—*Marin.*

385. S. MARTIN'S CLOAK.—S. Martin, Bishop of Tours, before being a Christian had been a soldier; but desiring to be baptized, he had himself enrolled in the number of the catechumens, and applied himself to practise as well as he could the virtues of the Christians. It is particularly remarked of him that he assisted all in his power those whom he saw in need. One day, in the depth of winter, so severe that year that many persons perished from cold, when there only remained to him his arms and military uniform, to which belonged a sort of simple cloak, he met at the gate of Amiens a poor man, half naked and abandoned by everyone. S. Martin believed that Providence had left to him the care of this poor man, on whom no one had compassion. With his sword he cut his cloak in two, and gave the half to the miserable beggar, covering himself with the other half as best he could. This good action appeared so pleasing to Heaven, that, the following night, the charitable soldier had the consolation of seeing, in a dream, Jesus Christ Himself clothed in the half cloak with which he had covered the poor man. He heard that Divine Saviour saying plainly to a multitude of angels who surrounded Him: *It was Martin, who is yet but a*

catechumen, that covered Me with this cloak. This vision caused him inexpressible joy, and his sole desire thenceforward was to receive baptism without delay. He was then eighteen years old, and had been already three years enrolled in the cavalry.—*Sulpicius Severus.*

386. THE TRAVELLER.—A traveller advances towards a magnificent city, in which not only his beloved family but also an immense fortune awaits him. Between him and the desired city there lies an unfathomable abyss. Thick darkness overspreads his way, and he has neither guide nor lantern. Across the abyss there is only one narrow, unsteady plank. The unfortunate man is accustomed to make false steps, as past experience has sadly shown. Tell me, now, if a charitable guide came forward to take this traveller by the hand, if he erected on each side of the dangerous plank a strong barrier, if he suspended around the place a number of lamps, so that it would be impossible for anyone to go astray, or fall into the abyss unless by deliberately leaping over the parapet: would you regard these fences as impediments, these lamps as insults, so many cares as wrongs done the traveller, or would they not be so many benefits conferred on him? Would this guide deserve the name of tyrant, or would he not rather be a true friend?—The application is easy: The traveller, subject to many falls, is man on earth. The blessed city, where glory and family await him, is Heaven. The dark abyss is Hell, and the narrow trembling plank is Life. The kindly guide is God, and the lamps and barriers His Commandments.—*Gaume.*

387. THE STREAM AND ITS BANKS.—The Decalogue is only the application of the great precept of the love of God, and our neighbour, and may be considered as a beautiful fountain of living water, which the first Adam closed by sin, but which the second Adam reopened in the midst of the world to water it, refresh it, and make it bring forth fruits of grace and salvation. The positive precepts of the Decalogue are like so many different streams, conveying the riches of this fountain to various parts of the earth. The negative precepts are like banks, which hinder the passions from troubling these limpid waters or turning them out of their course.—*Gaume.*

THE FIRST COMMANDMENT.

388. HELIOGABALUS AND THE STONE.—Heliogabalus became Emperor of Rome, A.D. 218. He came from Syria, and brought with him a black stone of triangular form, which he adored as his god. He walked to and fro, and danced before it: a temple was built to receive it, and all the other gods of the empire had to yield it the place of honour.—*Rom. History.*

389. PAGAN WORSHIP.—In the worship of idols, offerings were made to the gods, of meal or flour, mixed with salt, of libations of honey, and incense. Not only animals but even human beings were offered in sacrifice, and among the Chanaanites especially, the children of the most noble families. It was thus the pagans served their gods.

390. S. JOSAPHAT.—S. Josaphat was the son of Abenner, king of the Indies. This pagan king, fearing that his son might become a Christian, took the most severe measures to keep him from the knowledge of the Christian religion. He shut him up even in his earliest childhood, in a large castle, with no one but his tutor to live with, who was instructed to bring him up a pagan like his father, and never, under pain of death, to speak to him of the Christian faith. The tutor obeyed his orders to the letter, and for many years the young prince never saw but the castle in which he dwelt, and the fields which surrounded it. One day, however, when he had already reached the age of manhood, his father at length yielded to his oft-repeated request, that he might be allowed to go forth into the great world to visit it. He had not gone far, when he met a poor man bent nearly to the ground through old age. Josaphat was astonished at this sight so new to him, and he asked his tutor what had brought the man to that sad condition. The tutor answered that it was the effect of old age. "And shall we also when we are old, like this man, have the same infirmities?" said the prince. "Yes, all men must follow in the same path that leads to old age, then to death." "And shall I also have to die one day?" asked Josaphat. "And after my death, what shall become of me, what shall happen to my soul?" "Ah! as to that," replied the tutor, "it is a problem which it is impossible for anyone to understand, and which we must not try to discover; it is a mystery which God Himself has covered with a veil." This answer did not at all

satisfy the young prince, and only made him the more desirous of discovering that which his tutor wanted to conceal from him. All his thoughts from that moment were fixed on death, and the state after death. He felt that God who had created him, could not leave him without letting him know what was to happen to him after this life was over. So he besought God in fervent prayer to make him know the truth. God heard his prayer, and in a wonderful way answered it, by sending to him a humble anchorite named Barlaam. That holy man came to him under the disguise of a pearl merchant, who, presenting himself at the castle, was admitted, that the prince, who was exceedingly fond of such things, might admire them, and perhaps purchase some of them. As the prince was admiring the lustre of some of the pearls, Barlaam took the opportunity of a moment in which he was alone with him, to tell him of another pearl which was more beatiful and precious than any of those he had just seen. Josaphat wanted to see it at once. "It is a pearl that cannot be seen with the eyes," said the old man. "The pearl of which I speak is called Truth." "The truth!" exclaimed the young prince, "that is just what I am looking for, and what I wish to possess at all price. I beseech you, O stranger, to tell me what is the truth." Then Barlaam spoke to him of Jesus Christ, and of the eternal happiness which he purchased for us by his death. This was for the young man the light for which he had been seeking. He opened his eyes to it at once, and soon afterwards, having, by the grace of God, found means of secretly escaping the vigilance of his guard, he fled from the castle, left the kingdom of his father, and at length found the place in the desert where Barlaam dwelt. There, forgetting the crown of the earthly kingdom which was his inheritance, and all the worldly things that were to be his, he thought only of practising the holy religion of Jesus Christ, and thus became a Saint. He is now reigning in Heaven, and the Church on earth venerates him as one of her mighty intercessors before the throne of God.—*His Life: Nov. 27.*

391. THE ARAB AND THE SOLDIERS.—An Arab one day said to some soldiers, who called themselves Christians, and professed to believe in the one true God: "My friends, do you really believe that there is a God?" The soldiers looked at him in surprise as they answered: "Most certainly we believe that there is a God; it would only be a fool that could deny that great truth." "And do you believe that that great God knows and sees all things, and that

he will one day punish the wicked and reward the good?" "Yes," they answered, "we believe that also." "I thought," continued the Arab, "from your manner of living, and your actions, that you did not believe in any of these things, for they are so very different from those that one would expect to see in persons who are really convinced that God sees them, and that there is a Heaven and a Hell hereafter." The soldiers went away without saying another word; and some of them were so much moved by what the poor Arab had said, that they began from that moment to lead lives more becoming the religion they professed.

The Young Catholic Instructed.

392. SQUIRIUS AND THE RELIGIOUS.—The holy Bishop Fronto, persecuted by the Governor Squirius, was forced to leave his episcopal city, with seventy monks, and retire into a desert. Being out of the reach of all human aid, these religious began to complain of having been brought to the wilderness to starve. Without being troubled by their complaints, the Saint put all his hope in God, and encouraged the monks to cast themselves on His care. That very night, the Lord sent an angel to Squirius, ordering him to send provisions to His servants in the desert, threatening him with punishment, if he failed or delayed to obey. The Governor, in terror, made all enquiries as to where the religious might be, and, not succeeding, adopted the course of loading seventy mules with provisions, and let them go without guide to the place where He who had given the order might choose to send them. Thus did it come to pass that the animals came at length to the place where the bishop and his monks had settled, and there halted, as if to lay at their feet the provisions which Squirius had unwillingly sent to them.—*Scaramelli.*

393. "GOD HAS FORSAKEN US!"—There was once a young man lying dangerously ill. He was the only hope of his aged parents, who were very poor, and his brothers and sisters were all too young to work. They tried every means to make him better, but all in vain; he became weaker every day, and very soon it was apparent to everyone that there was no longer any hope of his recovery. As they were lamenting over this misfortune, a neighbour happened to visit them to inquire about the sick man. "Oh, he is dying," they said, "there is no longer any hope; we have done everything that we could to make him better, but all in vain;" and they continued to weep bitterly. "Have you asked

God to make him better?" said the neighbour. "Oh, no," they answered, "God has forsaken us altogether." "How can you say that God has forsaken you, since you have never asked Him to come to your assistance? You believe in your hearts that God can help you, yet you have not asked Him to do so. Where is your faith and confidence? It is not sufficient to believe that God can assist you, you must also by the daily practice of your lives, act according to your belief. Ask God, therefore, to make your son well again: most certainly He will do so, if He sees that it will be for his good." After these words of gentle reproof, the unhappy parents knelt down and prayed to God to restore their son to health if it were His blessed will. This they continued to do for several days, and at last they had the happiness to see him rise from his sick-bed. In a short time he was well, and able to resume his work.—*Hauterive.*

394. THE WORKMAN'S GRAVE.—A cooper, named Perrot, was being interred, in 1849, in the cemetery of Belleville, when a working-man who had attended the funeral advances to the edge of the grave and, with tears and sobs, thus speaks: "My friends, the worthy man whom you have just covered up never spoke to anyone, during his life, of a good action he once did. Well! I am going to tell you all about it. Poor Perrot, who now rests in this grave, was, as you know, a hard-working man, living by his day's work, like the rest of us. One evening, going home from his work, he met a friend who was going with a heavy heart the same way. Perrot accosts him, inquires into the cause of his trouble, and learns from him that next day his furniture is to be sold by auction, for the payment of a debt which he cannot meet. 'Come home with me,' said Perrot, 'I have got four hundred francs by me waiting for use, and it can't be put to a better one than paying your debt. Take it, and make no one the wiser, not even your wife or children.' The friend accepted the offer, and was so happy as to be able to pay back the loan, little by little. As for Perrot, he never spoke of it to anyone. I am the friend for whom Perrot did that, and I tell it now over his half-closed grave, hoping that you'll all tell the story wherever you go, so that justice may be done to poor Perrot's memory."—I need not tell you the impression which this recital made on all who heard it. Will not you, also, try to leave such secrets as that to be told of you?—*Noel.*

395. KING DAVID'S EXAMPLE.—King David, of whom the Sacred Scripture says that he was "a man according to God's own

heart," fulfilled in an eminent degree, the four-fold duty of the first commandment. His lively *faith* made him ever walk in the presence of God, look upon himself as the humblest of His servants, and deem himself happy in being able to contribute to the dignity and splendour of His worship. His faith taught him that it was a greater honour to assist, in the most humble capacity, in the solemn services of religion, than to be the ruler of the kingdom of Israel. *Hope*, or confidence in God, is the natural consequence of a lively faith. David's faith in the Divine Goodness and Power led him to throw himself into the arms of Providence with the most unbounded confidence. "The Lord is my protector," he says, "and I have hoped in Him." *Ps. cxliii. 2.* "In God have I hoped, and I will not fear what man can do to me." *Ps. lv. 11.* Behold him, in his youth, advancing to the combat with the mighty giant Goliath, "Thou comest against me with a sword, and with a spear, and with a shield, but I come to thee in the name of the Lord of Hosts." *1 Kgs. xvii. 45.* Behold him also fleeing from the pursuit of Saul; or, in his old age, again a wanderer in the desert, while his son Absalom usurps the throne. Never, for a moment, does he waver in his unbounded confidence in the Divine Goodness and Providence. The flames of Divine *love* burnt also brightly in the heart of David. His psalms and canticles are full of the sweetest expressions of praise, gratitude, and love to God. "As the hart panteth after the fountains of water, so my soul panteth after Thee, O God." *Ps. xli. 1.* And again, "What have I in Heaven, and besides Thee what do I desire on earth? For Thee my flesh and my heart hath fainted away: Thou art the God of my heart, and my portion for ever." *Ps. lxxii. 25, 26.* Tender, gentle, and compassionate to all, David showed the sincerity of his love to God by his love of his neighbour. When Almighty God had sent a severe scourge upon the people, in punishment for David's sin, the latter wept bitter tears over their affliction, and besought God to spare them, begging Him rather to turn the arm of His indignation upon himself, who was alone guilty. Finally, where shall we find a man more zealous for the worship of God, more faithful in prayer, more exact in the duties of *religion*, than holy David? "O Lord," said he, "I have loved the beauty of Thy house, and the place where Thy glory dwelleth." *Ps. xxv. 8.* "Better is one day in Thy courts above thousands." *Ps. lxxxiii. 11.* And again, "Seven times in the day I have given praise to Thee. I meditated on Thy commandments which I loved. In the night I have remembered Thy name. I rose at midnight to give praise to

Thee. I prevented the dawning of the day that I might meditate on Thy words." *Ps. cxviii.* Could we have a more perfect model of a life of prayer?—*Gibson.*

396. S. EUSTACHIUS, M.—In the reign of the Emperor Trajan there lived, at Rome, a nobleman named Eustachius, who was no less renowned for his birth and riches than for his courage and military exploits. One day while engaged in hunting, he was favoured with the vision of an image of our Lord crucified, which appeared to him darting forth bright rays of light between the antlers of the stag that he was pursuing. At the same time he heard a voice saying that, if he wished for happiness, he must abandon the worship of idols, and seek for instruction in the truths of the Christian religion. Eustachius, being converted by this vision, was baptized with his whole family, but soon after began to experience the displeasure of the Roman Emperor. Stripped of his vast possessions and reduced to a state of extreme poverty, he was compelled to withdraw to a distant spot, where God tried him still further by the loss of his wife and children, who were separated from him by sudden and unforeseen disasters. In the meantime, the Roman Army, pressed by the enemy, bewailed the loss of their favourite general, and loudly clamoured for his recall. The Emperor at length consented, and Eustachius was sought for and discovered in his retreat, where he was quietly employed in the pursuit of husbandry. At the Emperor's command he again put himself at the head of the troops, and led them once more to victory. Eustachius was now restored to his former high position, and, being again united to his wife and children, whom he had long believed to have perished, nothing seemed wanting to complete his happiness. Meanwhile the victory was celebrated with great rejoicings, and Eustachius was ordered by the Emperor to take part with his troops in the idolatrous sacrifices, which were offered in thanksgiving to the false gods of the country. Eustachius firmly refused, for he well knew that he owed a higher duty to God than to any earthly monarch. In vain did the Emperor strive alternately to win him by promises or to terrify him by threats, he remained unshaken in his resolution, and nobly declared that he was ready to die rather than sacrifice to idols. The Emperor, enraged, ordered him, along with his wife and children, to be thrown to the lions, but, as these savage beasts refused to touch them, he commanded that they should be shut up in the body of a brazen bull,

which should be placed, until it became red hot, over a glowing fire. The sentence was executed, and Eustachius and his family, singing the praises of God to their latest breath, like the three children in the fiery furnace, accomplished in this manner their glorious martyrdom.—*His Life: Spt. 20.*

397. VEN. JOHN RIGBY.—Among the glorious martyrs who suffered for the faith during the cruel persecution of Queen Elizabeth, was a Lancashire gentleman of a good but reduced family, named John Rigby. Having been obliged in consequence of his own straitened circumstances to take service in a gentleman's household, he was unhappily prevailed upon through fear and human respect to frequent occasionally the Protestant Church. At a later period, entering into himself, he bitterly bewailed his past weakness, and was reconciled to God in the Sacrament of Penance. Some time afterwards, having occasion to present himself at the Old Bailey to answer for his mistress who had been summoned on grounds of religion, but was unable through sickness to appear, he was himself charged with being a Catholic, which he gladly acknowledged, and was accordingly condemned to death in virtue of a law lately enacted, which made it treason to be reconciled to God by the ministry of a Catholic priest. Upon hearing his sentence read, which condemned him to be hung, cut down alive, bowelled and quartered, he cried out with great joy: "Thanks be to God. It is all but one death, and a flea-bite in comparison to that which it pleased my sweet Saviour Jesus to suffer for my salvation." Though he was repeatedly offered his life in case he would consent to go to the Protestant Church, he always courageously refused, saying, "It is not lawful, and I will not go. I desire and look for the day of my execution, but think myself unworthy to die for so good a cause." It is related in the history of his trial that upon one occasion the judge ordered him to be loaded with a pair of heavy shackles. The shackles being brought, the holy confessor of the faith kissed them, and signed them with the sign of the cross before they were riveted about his legs. After he had stood in them awhile the irons fell to the ground, at which he smiled, and bade his keeper rivet them on faster. Soon after they again fell off, upon which he told them to make them faster still, "for," said he, "I esteem them as jewels too precious to be lost." This extraordinary circumstance he looked upon as a token that his soul should soon be set free from the prison of the body. And so in fact

it happened, for his execution, which had been long delayed, took place two days afterwards.—*Challoner.*

398. JULIAN THE APOSTATE.—Seduced by pagan philosophy and the indulgence of his passions, Julian abjured religion publicly, scraping his forehead with a stone, as though to efface the character of his Baptism, and he undertook the revival of idolatry. He declared persecution against the Church, and under his reign many martyrs sealed their faith with their blood.—*Church History.*

399. SERMON OF A JUDGE.—An English judge named Holt, a just and upright man, had the misfortune, during his youth, to form bad connections, which inspired him with a contempt for religion, so that he turned into derision the sanctification of Sundays and festivals, spending those days in the very worst company. Happily for him, he was withdrawn by circumstances from these evil courses; by degrees he became more regular in his life, and failed not to recover the esteem of his fellow townsmen. He was invested with the dignity of judge. One day, whilst discharging the duties of his office, he was forced to pass sentence of death on a man whom he recognized as one of his former associates. The sight of this criminal impressed him strongly and made him reflect on the danger to which he had exposed himself, by leading a life similar to his. He could not help asking the wretch what had become of the other companions of their youth. "Alas!" answered the criminal, "there is not one of them alive, except you and myself; some fell under the sword of justice, others died a violent death." The judge, unable longer to repress his emotion, sighed deeply and addressed to those present a touching and most edifying discourse, to show them that the profanation of the Lord's Day makes man a wild beast, deadens the faith, and deprives him of all noble and generous feelings.—*Schmid.*

400. THE DEVIL'S REASON.—If you get hold of a bad book, the devil will be sure to put some reason into your head why you should read it. A person was very sorry to see that a certain bad book was doing so much harm. He thought he would read it, that he might be better able to speak against it. So he read the bad book. The end of it was that instead of helping others, he ruined himself. The devil will whisper into your ear that a bad book will give you a knowledge of the *world*.—It will give you a knowledge of *hell* and lead you there.—*Furniss.*

401. S. Teresa.—S. Teresa was a Saint even in her childhood. See what bad books did to her. "It happened," she says, "that there were some novels and romances in our house. I began to read them, and I gave myself up entirely to this reading. Then I forgot my duties, and thought only of these novels, and I fell into many sins. I began to take a great pleasure in dress. I took great pains to appear nice and well dressed. I loved perfumes and scents, and such like vanities. So I remained many years, not knowing the harm there was in it. But now I know well there was great harm."—*Her Life: Oct. 15.*

402. The Book that never Stopped.—A boy heard of a bad book. A wicked companion had told him of it, and said that he would learn a great deal by reading it. This boy happened to see the book offered for sale and bought it, and read it. The reading of this book made him a thoroughly bad boy. He no more said his prayers or went to chapel. He went into the most wicked company he could find. He went from bad to worse. He lost his faith, and said that he believed there was no God. He died in despair, cursing most frightfully the boy who had told him of the book which ruined him. The mischief of that bad book did not stop with his death. He had lent it to others to read. Many of those to whom he had lent it became bad themselves, and ruined others; and where the evil of this one book stopped, or whether it ever stopped at all, God only knows!—*Furniss.*

403. The Soupers' School.—A very wonderful thing happened in one of the central towns of Ireland. The Soupers, one morning, made a bargain with a poor woman that they would give her a blanket and that she should send her little girl Bridget to the Soupers' schools. Bridget was a very good child, and went to the school of the Sisters of Mercy. In the afternoon little Bridget came home from the convent; she was singing one of the hymns of the Blessed Virgin, which she had learnt at the convent, when the door opened and her mother came in. "Bridget," said the mother, "the Soupers came here this morning, and said that if I would send you to the Soupers' schools they would give me a blanket." "I am sure you sent them away, mother?" said Bridget. "No," said the mother, "we are very poor, so I promised that I would send you." "What!" answered Bridget, "do you really mean that I must go to the Soupers' school and become a Protestant for a blanket? The nuns told me that Jesus Christ bought my

soul with His precious blood; and will you let the Soupers buy it with a blanket?" "No matter," said the mother, "you must be ready to go to the Soupers' school to-morrow at ten o'clock." The child turned pale as death, and sank on its knees; it lifted up its little hands and eyes to Heaven, and prayed thus: "Dear Blessed Virgin Mary, the nuns always told me that you are my good Mother, and that you love me: then, for the sake of the Infant Jesus, do not let me go to the Soupers' school and become a Protestant; let me die, rather than be a Protestant." The mother sent the child to bed. Next morning the mother called to her to get up and be ready to go to the Soupers' school; but there was no answer from the child: she was dead! The Blessed Virgin had heard her prayer and her soul was in Heaven.—*Furniss.*

404. THE DESPAIRING SINNER.—An old sinner, who had spent all his life in the commission of crime, having fallen dangerously ill, a holy priest, who had taken an interest in him, paid him a visit for the purpose of inducing him to think, even at the last hour, on the state of his poor soul. When the priest addressed him on the subject, the sick man made no answer. The priest represented to him the danger to which he was exposed, and exhorted him to make his confession. "Yes, yes, I will confess," said he, but still he deferred it. The priest, fired with holy zeal, still more earnestly exhorted him. "Very well, then," said the sick man, "come to-morrow, and I will make my confession." On the morrow the priest came, and, being alone with the sick man, he made the sign of the cross, and commenced hearing the confession. The sick man was for some time silent, and then, in frightful tones, he repeated these terrific words of scripture: *Peccator videbit et irascetur*—"the sinner will be filled with rage." And then in a moment he hid his face in the bed-clothes. The confessor uncovered his head, and told him there was no time to be lost, and that it was necessary that he should confess immediately. "Yes, father, I will confess," the sick man replied; and then he repeated the second part of the text: *Dentibus suis fremet et tabescet*—"the sinner shall gnash his teeth, and foam with rage;" and again he hid his face in the clothes. The confessor a second time uncovered his head, and entreated him, with tears, to think of God, and to make his confession. "Yes, yes, father, I shall confess, I shall confess," said he again, and for the third time he hid his face in the bed covering, and repeated at the same time: *Desiderium*

peccatorum peribit—"the desire of the sinner shall perish with him." The confessor, alarmed, again removed the covering from the head, but, alas! the old sinner was dead!—*Catechism of Rodez.*

405. THE TERRIBLE VISION.—Venerable Bede tells us that in his time there was a man who had once been very pious, but who had gradually fallen into a careless worldly life, and ended by being the scandal of the town in which he lived. After a time he became ill. People who came to visit him, and saw how dangerous his illness was, told him it was time to think of preparing himself for the great passage into eternity. "Oh! there will be plenty of time for that afterwards," he said. "I am too sick and weary at present to think of that. I will think about it when I get better." But he did not get better; every day he became worse. One day he seemed to see something terrible, for turning to those who were in the room, he cried out in a voice which froze the blood in their veins, "Alas! I have deceived the world! I have deceived myself! I am lost for ever. God put me into this world to serve Him, and I did not do it. I have not even one good work to offer Him. So I am lost! I am lost!" "Oh! ask God for mercy," they cried. "Say, 'O Jesus have mercy on me!'" "No! no! it is too late! I have just seen hell, and in it I saw Cain and Judas, and near them a place prepared for me. It is too late! I am lost!" They tried again to speak words of comfort to him, and of God's mercy, but all in vain; the poor man died in despair, because he would not ask for mercy.—*Venerable Bede.*

406. LUTHER.—One evening, towards the end of his life, Luther was walking in his garden, the stars shining brightly above him. "See how the stars are shining," said his wife to him. "O beautiful light," he replied, "but it is not for us."—"Why? are we then disinherited from Heaven?" "Perhaps," Luther replied, "because we have abandoned our state: we cannot return, we are too deeply plunged in sin, and it is too late to repent." In these sentiments Luther died, A.D. 1546.—*Dandolo.*

407. MIRABEAU.—One of those who greatly contributed to the French Revolution, Mirabeau, after a life of crime and excess, felt his end drawing near, and his soul became a prey to bitter anguish, and all the horrors of death. In vain he tried to banish them from his mind. He had flowers and perfumes put around him: music to soothe him, but without effect. Then he asked his doctor to

take his life: on his refusal to do this, Mirabeau exclaimed: "My pains and fears are unbearable. I have strength yet for years, but I have not courage for a minute even." Then suddenly, amid fearful convulsions, he died, without retracting a single one of his errors, without repenting of a single one of his crimes!

408. TEMPTATION OF S. BERNARD.—The great S. Bernard was lying on his sick-bed. It seemed that already the hand of death was upon him. Satan, who had often tried to make him yield to sin, but in vain, tried now to make him fall into despair. "You have never done any good," he whispered into his heart, "and you have offended God so much! How can you expect to obtain Heaven? Heaven is only for those who have served God faithfully, which you have not done." S. Bernard knew that this was a temptation, and with his usual confidence in God he overcame it. "I know," he said, "that I am most unworthy of God's grace, and that I cannot of myself obtain the kingdom of God. But Jesus Christ my Saviour, by the merits of His sufferings and death, has purchased it for me, and has made over to me the right of obtaining it. It is a pure gift of God's liberality to me, and although I had no right to it, I now have full confidence of possessing it, for I am God's child, and Jesus died for me. So begone, Satan!"—*His Life: Aug. 20.*

409. THREE WORDS OF A PRESUMPTUOUS SINNER.—The famous Chancellor of England, Bl. Thomas More, who was as good a Christian as he was a distinguished magistrate, was exhorting a gentleman to leave off his evil ways and do penance. "Oh! pray, do not trouble yourself on my account," answered the fool, "you see, I have three words that will suffice to obtain my pardon at the hour of death, and in the moment of danger." "And what are those three so powerful words?" "These three words are: *Lord, forgive me!*" It was no use trying to convince him that he did wrong in trusting to so small a thing, and that God only forgives those who have done all the penance they could; he continued his evil courses and his foolish scoffing. One day when he was out riding, he had to cross a bridge; his horse, taking fright, jumps over the parapet, and casts himself into the waves with the unfortunate rider. That was the moment for pronouncing his three words; alas! he had only time to say three others very different; he cried: "*May the Devil . . . .*" and disappeared beneath the waters, leaving all who had known him terrified for his fate in eternity.—*Schmid.*

410. Clinical Baptism.—This name was given in the early Church to Baptism received on the bed of sickness. Baptism used often to be deferred till the hour of death, sometimes through humility, but very commonly through a spirit of self-indulgence, that those who so acted might be more free to sin in life. To check this abuse, the Church, in the Council of Neocæsarea, in the 4th c., renewed the prohibition, forbidding one who had received Clinical Baptism to enter the ranks of the Clergy, on the ground that perhaps this might have been done from some unworthy motive.
Ch. Hist.

411. The Presumptuous Hermit.—A monk asked S. Pacomius to pray that God would grant him the grace of martyrdom. The Saint tried in vain to show him this was presumption. "Well," he said, "I will pray for you, but take care not to fail should occasion for martrydom come." The next day the monk was sent out on some business, when suddenly he was surrounded by pagan barbarians, who exclaimed: "Renounce your religion, or die." The future martyr at first showed some courage, but when he saw a glittering sword over his head, he denied his faith to save himself. Then he went in tears to his abbot. The Saint received him with kindness, he raised his drooping spirits, and while preserving him from despair, taught him not to presume on his own strength in the future.—*Lives of the Fathers.*

412. Quintus Denies the Faith.—About the beginning of the second century there came to Smyrna from Phrygia a man called Quintus. At that time there was a persecution of the Christians at Smyrna, and many of them were put to death by horrible tortures, because they would not deny their holy faith. When Quintus saw this, he thought he would like to be a martyr also, and so get to Heaven. He went, therefore, boldly to the judge and said to him, "I am a Christian; put me to death." The judge was astonished at this strange request, and thought he was a fool. "Let this foolish man," he said, "get what he wants. Take him and throw him amongst the wild beasts that they may devour him." Quintus was very glad when he heard this sentence, and went joyfully along with the soldiers towards the place where the wild beasts were kept. But the poor man forgot to ask God to help him. No doubt if he had done so, God would have given him the martyr's crown, but because he trusted to himself, he came to a miserable end. For when he drew near the place, and saw the beasts with their mouths open ready to devour him, and heard them roar so

terribly, he began to tremble, and said to those who were leading him, "Stop! do not throw me in there." "We will throw you in at once," they said, "unless you promise to sacrifice to the gods." "Then I promise, if you only take me back again and spare my life." They took him back to the judge: and when the judge ordered him to offer incense to the gods, he did it. So Quintus denied his faith because of his presumption, by trusting to himself rather than to God.—*Bollandists.*

413. THE INDIAN JUGGERNAUT.—This idol is a carved block of wood, with a hideous face painted black, and a distended blood-red mouth. It is magnificently dressed, and the appellation of Juggernaut is one of the names of Vishnu, the preserver of the world. On festival days the throne of the image is placed on a tower sixty feet high, moving on wheels, accompanied with two other idols—his white brother, Balaram, and his yellow sister, Shubudra—who likewise sit upon their separate thrones. Six long ropes are attached to the tower, by which the people draw it along. The priests and all their attendants stand round the throne on the tower, and occasionally turn to the worshippers with indecent songs and gestures. The walls of the temple and the sides of the car are also covered with obscene images, in large, durable sculpture. While the tower moves along, numbers of devout worshippers throw themselves on the ground in order to be crushed by the wheels, and the multitude shouts in approbation of the act, as a pleasing sacrifice to the idol. Pilgrims come there every year; particularly at two great festivals, in March and July, the pilgrims flock in crowds to the temple. It is calculated that there are 1,200,000 of them annually, of whom, it is said, nine out of ten die on the road, of famine, hardship, and sickness. At any rate, it is a well-known fact that the country for miles round the sacred place is covered with human bones. Many old persons undertake the pilgrimage that they may die on the holy ground.—*Guillois.*

414. SACRIFICES OF THE DRUIDS.—The Druids commonly resided in thick groves, chiefly of oak, whence Pliny derives their name. The names of their two chief divinities were Teutates and Hesus, to whom they offered human victims. It was an article of their creed that nothing but the life of man could atone for the life of man. On solemn occasions they reared huge images, whose limbs, formed of osiers, they filled with living men, and, as Strabo says, with other animals; then, setting fire to the images, they

thus sacrificed human victims as an offering to their cruel divinities. Thieves and robbers, and other malefactors, were preferred for this purpose; but if those were wanting, innocent persons were taken. Diodorus says that condemned criminals used to be reserved for five years, and on a certain day burned together.

History of Druidism.

415. S. STEPHEN THE YOUNGER.—In the eighth century, there lived in the East a holy man called Stephen the Younger. God wrought many miracles by his hands: thus, one day he gave sight to a man who had been blind from his birth, by these words: "In the name of Jesus Christ Whom you adore in holy images, may sight be given to you." Another time, when a mother had brought to him her son, who for nine years had been possessed by the devil, he delivered him from the wicked spirit by making him kiss an image of Jesus Christ. S. Stephen died a martyr to the faith, in defence of the use of holy images.—*His Life: Nov. 28.*

416. DIOCLETIAN AND THE SCULPTORS.—In the reign of Diocletian, there lived at Rome five clever sculptors, whose works of art had obtained for them a high place in the Emperor's favour. Never did these holy men commence their labour without devoutly invoking the Holy Name of Jesus, and so great a blessing attended this pious practice, that each succeeding work served to raise them higher in the Emperor's favour. About this time Diocletian was engaged in the erection of a costly edifice, and as he was anxious that the decoration should be as perfect as possible, he sent for the five sculptors to execute the difficult piece of carving which was to ornament the front of the building. The design exhibited the figures of various animals which were to be carved in marble; the centre of the piece was to be occupied by the images of certain pagan divinities. After a short time the Emperor came to watch the progress of the work. He found the carving complete, with the exception of the vacant space which was to be occupied with the images of the pretended deities. Diocletian praised the sculptors for the skill with which they had executed a portion of the work, but blamed them for their delay in completing the remainder. "Sire," replied they, "we are Christians, and we are not permitted by our religion to execute any work which may contribute to the superstitious worship of idols." The Emperor, enraged, ordered them to be delivered up to the judge, to whom he gave secret orders to use every effort to induce them to renounce the faith, that he might not lose, by their martyrdom, the services of

such skilful workmen. The judge displayed before their eyes the most frightful instruments of torture, and strove by alternate threats and promises to induce them to submit to the Emperor's will. His efforts proved unavailing, and he caused them to be inhumanly scourged. As they still remained constant, Diocletian condemned them to be shut up alive in a vast leaden coffin, and thrown into the river Tiber. The sentence was executed, and they thus sealed their noble profession of faith by a glorious martyrdom.

Lives of the Saints.

417. SIMON, THE MAGICIAN.—One of the earliest converts to the Christian faith, in the time of the Apostles, was a celebrated sorcerer or magician of the name of Simon. Having seen the miracles worked by the Apostles, and in particular the visible signs which frequently followed the conferring of the Sacrament of Confirmation, he came to S. Peter, offering a sum of money, and saying: "Give me also this power, that on whomsoever I also lay my hands, he may receive the Holy Ghost." But S. Peter said to him: "Keep thy money to thyself, to perish with thee, because thou hast thought that the gift of God could be purchased with money. Do penance for this thy wickedness, and pray to God, if perchance the thought of thy heart may be forgiven thee." Simon, thus baffled in his design, shortly after abandoned the Christian religion. Giving himself up entirely to the practice of the magic arts, he now entered into a compact with the devil, who assisted him to perform various wonderful feats, which caused his fame to reach the ears of the Emperor Nero. In order to eclipse, if possible, the fame of the miracles of the Apostles, he engaged to fly through the air in presence of Nero and his whole court, on condition that S. Peter, who presented himself in the Amphitheatre, was securely bound during the performance. This being done, he began by means of the magical arts, which God permitted to have effect for his greater confusion and punishment, to mount into the air, promising the people, as he ascended, that he would shower down upon them good things from Heaven. His momentary success was loudly applauded by the spectators, who clapped their hands, and raised shouts of exultation. Hereupon S. Peter, pitying their blindness, betook himself to prayer, earnestly beseeching God to confound the efforts of the devil, and not to permit him to obtain so signal a triumph. At the same moment Simon, abandoned by the wicked spirits that held him, fell with a loud crash upon the ground, amid the laughter and derision of the populace. In his

fall he broke both his legs, "so that he," says S. Maximus, "who had undertaken to fly in the air, in a short time was not able to walk on the ground."—*Butler.*

418. THE ORACLE AT DELPHI.—Delphi, in Greece, was formerly famous for its Oracle of Apollo. In the centre of the Temple, was a small opening in the ground, whence arose an intoxicating vapour, and the Pythia, or female who delivered the oracle, having breathed this, sat down upon a tripod, placed over the chasm in the ground, and thence delivered the oracle, put into hexameter verse by herself, or by a poet employed for the purpose.

419. TESTIMONY OF S. PAULINUS.—S. Paulinus, Bishop of Nola, asserts that he once saw a man, possessed, walking feet to the roof and head downwards, without his garments being in any way disarranged, and adds that this man was healed at the tomb of S. Felix—Sulpicius Severus relates a similar case—They saw what they state, and it is difficult to refute such witnesses.—*Bergier.*

420. THE TRAVELLER IN SCOTLAND.—A gentleman was benighted, not long since, in a remote part of the highlands of Scotland, and was compelled to ask shelter for the evening at a small lonely hut. When he was to be conducted to his bedroom, the landlady observed with a mysterious air, that he would find the window very insecure. On examination, part of the wall appeared to have been broken down to enlarge the opening. After some inquiry he was told that a pedlar, who had lodged in the room a short time before, had committed suicide, and was found hanging behind the door in the morning. According to the superstition of the country, it was deemed improper to remove the body through the door of the house, and to convey it through the window part of the wall was removed. Some hints were dropped that the room had been subsequently haunted by the poor man's spirit. The gentleman retired to rest rather uneasy; and, to protect himself, laid his fire arms by the bed-side. He was visited in a dream by a frightful apparition, and awakening in agony, found himself sitting up, with a pistol grasped in his right hand. On casting a fearful glance round the room, he discovered, by the moonlight, a corpse dressed in a shroud, reared erect against the wall close by the window. With much difficulty he summoned up resolution to approach the dismal object, the features of which, and the minutest part of its funeral shroud, he perceived distinctly; he passed one hand over it, felt nothing, and staggered back to bed. After some time, and

much reasoning with himself, he renewed his investigation, and at length discovered that the object of his terror was produced by the moonbeams, forming a long bright image through the broken window, on which his fancy, excited by his dream, had pictured, with mischievous accuracy, the form of a body prepared for interment.—*Power.*

421. Dr. Bayle and the Death's Head.—One night in December, at the approach of Christmas, Doctor Bayle was whiling away a few hours with some of the villagers of Vernet, in the south of France, and in the course of conversation the subject of *spirits* was introduced, and each one had something marvellous to tell. The doctor began to laugh at the wonderful stories that were told, and said such things proceeded from prejudice and an excited imagination. "Do you mean to say," replied an old woman, who was spinning in a corner of the kitchen, "that on this night, the eve of Christmas, you would not be afraid to enter the Church by yourself, and walk there alone and without light?" "Yes, my good woman," said the doctor, "I would go and walk the Church without being in the least alarmed. This very instant I will enter it; and lest you may disbelieve me, I will bring back from the Church something belonging to it; and just tell me what you wish that should be." "Here is the key of the Church," said the sexton, who was present, and added he in a half sly, half artless manner, "when you have opened the door, go up straight to the principal altar, and behind it, in a crevice, you will find a *death's head*—a death's head, they say, never frightens a doctor—and if you bring it back from the Church, it will be a sure sign that you have been there." "The death's head I will certainly bring back," replied the doctor; and arising at once from his chair, he proceeded to the Church. Having entered it, he found no difficulty in making out the crevice alluded to. He inserted his hands into the opening, drew forth the skull, and laid hold of it with both hands; and no sooner had he done so, than he thought he heard a sad and mournful cry, but attributed it to a grating sound made by the bones coming in contact with a stone. When he had gained the Church door, another cry, more distinct and mournful than the first was again heard by him. "It must be the screech of an owl," said the doctor to himself, and he moved on. In order to close the gate, on leaving the Church, he laid the skull on the floor, and when he had turned the key in the keyhole he stooped down to

take it up. Scarcely had he done so, when he heard the very same cry as before. He was not a little surprised at the circumstances, "but," said he, "it cannot surely proceed from this lifeless head: but from what does it proceed?" Scarcely had he asked himself the question when two sounds were heard at one and the same time; and now no doubt could any longer exist that these cries proceeded from the *death's head!* "But again," said he, "it is impossible that sounds can be emitted without the organs of voice; and in this skull there are surely no organs capable of articulating a single sound." But all his philosophy again gave way, for the same mournful cries were now repeated in quick succession, and every doubt of their proceeding from the skull was this time at an end. The doctor became alarmed; perspiration burst from his forehead, and trickled down his cheeks; his limbs tottered and could scarcely support his body; he appeared as if fixed to the ground and unable to move a step. At last he appears at the door of the cottage; the door is opened, and the villagers are there awaiting him. He enters, and, oh! such a look! All those assembled in the kitchen start to their feet at once, so pale was his look, and such indications of alarm did his countenance present. When he arrived in the centre of the room he laid the death's head on the floor, and at the very moment two cries are heard, and the doctor falls off in a faint. All those around run away shrieking with alarm; the old sexton was the only person that remained behind. He went over to the doctor and soon succeeded in recovering him from his swoon. His first exclamation on getting up was "The head?" "Here it is, sir," was the reply. "Have you heard that noise?" "Certainly." "What! has it then proceeded from the skull?" whispered the doctor, in tones of alarm. "Very likely, as there may be a bat's nest in it, as there has been every season these many years past," replied the old sexton. Doctor Bayle himself called back the affrighted villagers, took the skull between his hands, and inserting his fingers into a small opening in the back of the skull, drew forth some pieces of tow and old linen. It was a nest of a pair of young bats, who at once made their appearance, but, being too weak to fly, fell on the ground clapping their little wings. "See the spirit!" exclaimed Doctor Bayle; "now look at it! Yet even I myself was for a time shamefully alarmed."

An historical fact.

422. CAPTAIN RIDD.—Lord Byron used to relate the following of Capt. Ridd, with whom he sailed to Lisbon, in 1809:—This officer

stated that being asleep one night in his berth, he was awakened by the pressure of something heavy on his limbs, and he could see, as he thought, his brother, who was at that time in the East Indies, lying across the bed. To add to the wonder, on putting forth his hand to touch this form, he found the clothes to be dripping wet. On the entrance of one of his brother officers, to whom he called in alarm, the apparition vanished; but a short time after he received the startling intelligence that on that night his brother had been drowned in the sea. Of the supernatural character of this appearance, Capt. Ridd himself did not appear to have the slightest doubt. *Lee.*

423. THE BOY AT COLLEGE.—In 1859, at Sedgley Park, Staffs., a boy of twelve was one morning found to be weeping bitterly, and was quite inconsolable. When asked the cause of his trouble, he replied with difficulty: "Last night I saw my cousin all in flames, and he said to me: 'I'm in hell: I came here when the doors slammed.'" They all thought him dreaming, but a couple of days later, he received a letter saying that a cousin of his, working on a haystack, had fallen on one of the hayforks, and was seriously wounded: he was carried home and his wound attended to. But two or three days after, in the middle of the night, a terrible banging and slamming of doors was heard, and the whole household were aroused and terrified. On going up to the poor man's room, they were horrified to find him dead! This narrative can be vouched for by several of the poor boy's college companions.

424. VICTIM OF A FORTUNE-TELLER.—A young man was one day present while a fortune-teller was plying her trade, and was ridiculing her pretensions to tell the future. To avenge herself, she told him he would die within the year, and that, too, in September. The young man laughed at first, but as it was personal, he began shortly to think of it seriously, and spoke to his parents of it. These took the common sense view of the matter, and explained how the prediction could mean nothing, the old witch merely desiring to frighten him for his having laughed at her. The boy felt the force of all this, yet could not shake off the thought of a fatal prediction: night and day it haunted him, till at length he became ill, and his very life was in danger. On September 30th he was exceedingly low, so that the doctor thought he could hardly recover. "If, however," he continued, "he gets over to-night, he is safe: It is fear that is killing him." His parents and friends had a most anxious time of it: at length, however, the clock struck

midnight: September was gone, October was in, and the young man coming round to himself, exclaimed: "Thank God, He has preserved me to you yet awhile: ask Him to forgive me my folly." In matters of faith, we must be simple-minded and humble; but as to all superstition, strong and determined.—*Cat. en Ex.*

425. S. BERNARD'S HEADACHE.—The great S. Bernard, in his youth, was at one time afflicted with a violent headache, which deprived him of his rest, and which all the remedies that were prescribed were unable to relieve. Thereupon some of the attendants bethought themselves of a woman who was reported to have the power of healing diseases by means of certain charms applied to the sick person. They accordingly introduced her into his chamber, but no sooner had the holy youth perceived her intention, than he leaped from his bed and drove her from the room. Having done so, he again lay down, and fell into a refreshing slumber, on awaking from which he found himself entirely cured.

His Life: Augt. 20.

426. THE PERSIAN ABRACADABRA.—In former times this was one of the most venerated of those magical formulas that were constructed out of the letters of the alphabet, and supposed to be highly efficacious for the cure of fevers. The letters arranged as below are written so as to form a triangle, and be capable of being read many ways. They were to be on a square piece of paper, which was folded up and worn under the garments.

A B R A C A D A B R A
A B R A C A D A B R
A B R A C A D A B
A B R A C A D A
A B R A C A D
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A

427. THE SUPERSTITIOUS WIDOW.—A widow, advanced in years, became one day dangerously ill. Her daughter earnestly implored of her to have the priest sent for, that she might receive the last Sacraments of the Church; but she made answer that there was no necessity. The daughter spoke to a friend in the neighbourhood on the subject, and asked the person to unite her

entreaties with her own in inducing her mother to have the priest sent for; but the old woman answered, laughing: "Fear not; I am not going to die yet. The cuckoo has prophesied that I have twelve more years to live." There are some who think that the number of years they will have to live will be in exact proportion to the number of continued notes they have heard from a cuckoo. As she was every day getting worse, the daughter sent for the priest at last. The priest came at once, but when he entered the house, the old superstitious woman was without sense or feeling, and remained so till she died.—*Lohner.*

428. LOUIS XIII., OF FRANCE.—I am sure you have often heard it said that Friday is an unlucky day, that nothing should ever be undertaken on that day, and so forth. This superstition is very common in Paris, which, nevertheless, pretends to be the first city in the world. Louis XIII., King of France, was not one of those who shared this silly belief. Having fallen dangerously ill in 1643, Extreme Unction was proposed to him. He wished to have the opinion of his physicians; he asked Bouvard whether his disease were curable. "Sire," said Bouvard, "God is all-powerful." Then the King, with a gay and smiling countenance, said in the words of the prophet: "I rejoiced at the things they have told me: we shall go into the house of the Lord." And, believing that he was to die on the following day, which was Friday, he immediately added: "Oh, the desirable, the agreeable news! Oh, the blessed day for me! this is, indeed, a lucky Friday! But this is not the first time that Fridays have been favourable to me. It was on a Friday that I ascended the throne, that I gained my first victory, that I took the city of S. John d'Angely, and, finally, that I fought Soubisse. But this one will be the happiest of all my life, since it will place me in Heaven, there to reign eternally with God." It was in these so Christian sentiments that this wise prince prepared to receive the last Sacraments, and then to appear before God. He died on the 14th of May, 1643.—*Guillois.*

429. THE FOOLS' TAX.—There existed formerly, at Alexandria, a law which required astrologers to pay a certain tax, which was called The Fools' Tax, because it was raised on the profits of astrologers and fortune-tellers, through the folly and credulity of those who consulted them! If such a tax existed nowadays, the number of those who would have to pay it would not be small!—*Guillois.*

430. The Apostate Luther.—Of Luther it is related that when some conscience-stricken follower came to tell him of the remorse he experienced at having abandoned the true faith, Luther, in the very language of hell, would say: "Go to the altar! sacrilege upon sacrilege, and you will soon cease to feel remorse!"—*His Life.*

431. The Robber Chief.—A band of robbers numbered among them a young man, as yet timid, whose sense of right had not been quite stifled. "Go and make bad communions," said the chieftain, "and you will no longer fear!" Unfortunately the young man followed this diabolical advice, and soon found how true it is that sacrilege hardens the heart, for he became in time the most desperate of a desperate lot.—*Cat. en Ex.*

432. Goethe's Admission.—The famous Goethe, in one of his books, writes a magnificent page on the beauty and power of the Sacraments of the Church; then he declares that a bad communion made him leave the Church to embrace Protestantism, for he thought, as S. Paul says, he had eaten his own condemnation, and he thought thus to stifle remorse. Full of gloom and despair and fear, he wrote a wicked book that has caused innumerable suicides. Thus did sacrilege become the poisoned source of many evils.
Huguet.

433. Sir Walter Scott at Abbotsford.—It is well known that while Sir Walter Scott remained at Ashestiel, none could be more fortunate, none more happy. He removed to Abbotsford, the very name of which testifies to its having been Church property. Thenceforward, in spite of all his genius and all his honesty, he is inextricably involved in embarrassment on embarrassment, ending in total ruin, and this by a series of the most accidental and unlikely circumstances. Many other similar examples can be found in this country, the consequence of the sacrilegious spoliation of the monasteries and Church possessions.—*Spelman.*

434. A Soldier Profaning a Church.—In the time of the first French Republic, several regiments of soldiers who were in Italy were passing through a village, when a violent storm suddenly arose, followed by a heavy fall of rain. Some of the soldiers, finding the Church open, went in for shelter. It was one of those unhappy years when every effort was being made to destroy religion, and when all those whose faith and piety were not deeply rooted, made a boast of impiety and irreligion. Many of these unhappy soldiers behaved in the Lord's temple as though it were a profane

place. Some proposed to have wine brought thither. It was brought in large jars. But, as there were not enough of goblets or cups to drink from, there was one of the soldiers impious enough to provide himself with a sacred ciborium, by a horrible sacrilege. He goes up to the altar, breaks in the door of the tabernacle, dares to take the consecrated vessel in his hand, throws on the ground the sacred hosts it contained, and goes back to his comrades with his prize as though he had done something great. But the moment of God's terrible vengeance had arrived. Just as the wretch dipped the holy ciborium in the jar of the wine he fell down dead, and lest anyone should doubt that his death was the act of divine vengeance, the ciborium which he had profaned could not be taken from his hand by anyone till the pastor of that afflicted parish was brought, and he, removing it without any difficulty, replaced it in the tabernacle. Several inhabitants of the village, who were in the Church, were witnesses of the sacrilege committed by the soldier, and the terrible chastisement inflicted upon him. One of them, a bad Christian, was converted on the spot, and went to confession the same day. Several others, even among the soldiers, did all they could to repair the horrible scandal given on that sad occasion. I have this fact from a French priest who was then in the country, and who related all the circumstances just as I have now.

Lassausse.

435. The Curse of Cowdray.—Sir Anthony Browne had been specially favoured by the Tudor Kings, and his coffers enriched to overflowing with Church plunder. In the abbot's hall of a once stately religious house, from which the monks had been cruelly and illegally cast out, a feast was being held on the popular knight taking possession of the consecrated building. When the feast was going on, an outcast monk, uninvited and unexpected, is reported to have made his way through the guests, and boldly walking up to the chair where Sir Anthony sat, cursed him to his face with all the force and solemnity of the ancient and accustomed malediction. He ended his forcible sentence thus: "By fire and by water your race shall come to an end, and utterly perish out of the land." Two hundred and fifty years passed, and then the curse was exactly fulfilled: Crowdray House was completely destroyed by fire, and soon after, the eighth Lord Montague, and his two heirs were drowned!—*Lee.*

436. The Emperor Leo and the Crown.—The Emperor Leo IV., in 780, took from the Cathedral of Constantinople a crown

of gold, enriched with diamonds, which the Emperor Heraclius had presented to that Church. Scarcely had he placed it on his head, than at once he was covered with pustules and pimples, which carried him off in three days of cruel sufferings, and under circumstances such as to make it clear it was a punishment from God.
Cat. en Ex.

437. THE SOLDIER AND THE STATUE.—The Saracens having forcibly entered a Church in Cyprus, one of them, seeing a statue, exclaimed: "What's the use of that statue?" "It will procure blessings on those who honour it, and a punishment on those who dishonour it," replied a Christian near. "Well! I'll take an eye out of it," continued the soldier, "and we'll see what harm it can do me," and, suiting the action to the word, he thrust a spear into the right eye of the statue, when at the same moment his own right eye fell from its socket, and he was seized with a burning fever!—*Cat. en Ex.*

438. PROFANATION AND PUNISHMENT.—One Good Friday two workmen entered a refreshment house, near Reggio, and asked for a meat dinner. The landlord remarked that meat was not becoming on that day and he had none. The two men then told him to cook them a chicken. When dinner was ready they sat to table, and began by drinking health to the devil and using blasphemous language. To crown their impiety they took a crucifix from the wall and threw it under the table, and every now and then threw to it scraps of meat and vegetable from their plates. But God was now to take His revenge: one of these wretched men was suddenly seized with violent pains and died within a few minutes; the other was so terrified that he had a fit of epilepsy, which deprived him of reason for the rest of his life.—*Patriota Catholico.*

439. SACRILEGE AVENGED.—In the year 1834, upon the Eve of the Assumption of Our Lady, the Puritan population of Charlestown, in the United States, being excited by fanatics, rose up against the Catholics, and, with cries of fury, rushed towards the Ursuline Convent. It was night-time, and the inmates were reposing in peaceful slumber when they were aroused by the shouts of the mob and the smashing of the outer doors. Before the pupils had time to dress, the kindling flames flashed over their peaceful dwelling, and it was with difficulty they made their escape, while their invaders were engaged in plundering the Church and Convent. In the midst of the tumult one of the ringleaders ascended the altar,

seized the ciborium, and, horrible to relate, emptied the precious particles into his pocket. He then repaired to an inn at Charlestown, where, surrounded by a throng of eager listeners, he related his sacrilegious exploit. In the midst of his recital he suddenly recognized among his audience an Irish Catholic, who was listening with intense horror. On perceiving him he drew from his pocket several hosts and, holding them forth, said in a sneering tone, "Here, behold your God! Why need you go any more to seek Him in the Church?" The Catholic stood dumb with horror. At the same moment the blasphemer turned pale, and, feeling himself seized with a sudden colic, left the apartment. A quarter-of-an-hour, half-an-hour elapsed, yet he returned not. A vague fear fell upon the bystanders. They followed him to the closet to which he had retired, and there found him—a corpse. He had died the death of Arius.—*Annals of the Prop. of the Faith.*

440. THE "PECUNIA FRACTA."—When stretched upon a bed of sickness, or overtaken by misfortune, the Anglo-Saxon of olden times called not only on God, but begged some Saint to pray for and with him to their common Lord. With his own hands the suppliant, or if too weak, some friend, bent for him a gold or silver coin, with the promise that should he recover, or be freed from his sorrow, he himself would go and carry that piece to the Church of the Saint whose intercession he had asked.—*Rock.*

441. S. WENCESLAUS IN THE SNOW.—Not content with frequently visiting the Bl. Sacrament during the day, S. Wenceslaus also went at night. Accompanied by a single servant he was going one night on his usual pilgrimage; the weather was very severe and the road covered with snow. Though he had but sandals on his feet, the Saint walked with a firm step, followed by his servant who was shivering with cold, and whose feet, though well shod, were almost frozen. The Saint, seeing his sufferings, said: "Put your feet into the prints of mine and fear not." This the attendant did and felt the cold no longer, but rather a genial warmth which soon spread throughout his body, and thus he could continue his journey without further suffering.—A lively image of what the Christian will experience in his soul, who tries to walk in the footsteps of the Saints by imitating their virtues.—*His Life: Sept. 28.*

442. S. STEPHEN AND THE EMPEROR.—The Emperor Constantine Copronymus carried on, for twenty years, a war against

holy images, striving, in every way, to induce Catholics to give up honouring them. A great many suffered martyrdom sooner than abandon the holy practice of honouring and venerating images; and among the others was S. Stephen the Younger. The emperor cited him to his presence, and when he stood before him the prince asked him if he still persisted in his idolatry? The Saint fixed his eyes on the ground and made no answer. The emperor casting on him a scornful look, said to him: "Wretch, why is it that you give no answer?" S. Stephen replied: "If you are resolved to condemn me, order me off to punishment; if you are willing to judge me, calm down your passion, for the laws of the country require this." The emperor then said to him: "You are idolaters; you adore matter." "We adore Jesus Christ," said S. Stephen, "when we pay honour to the image which represents Him; we honour the Saints when we pay marks of respect to their images, whilst you call them idols and trample them under your feet; whilst you outrage and burn them." "Do you believe," said the emperor, "that we trample on Christ by trampling on His image?" "God forbid," said the martyr. Then taking a piece of money in his hand, on which was stamped the image of the emperors, he asked those who were present: "Whose image is on this coin?" They answered: "The image of the emperor and that of his son." "What treatment should he receive," said S. Stephen, "who should trample upon that image?" They all cried out that he should be severely punished, as it bore the image and the name of the emperor and that of his son. "Is it, then, so great a crime," said the Saint, "to insult the image of the emperor of the earth, and no crime to trample underfoot, and to cast into the fire the image of the King of Heaven and earth?" Some days after this examination, the emperor sent an order that he should be scourged to death in prison. They who undertook this barbarous execution left the work unfinished. The tyrant, hearing that S. Stephen was yet alive, cried out: "Will no one rid me of this monk?" On this, certain courtiers stirred up a mob of impious wretches, who, running to the jail, seized the martyr, dragged him through the streets of the city with his feet tied with cords, and many struck him with stones and staves, till one despatched him by dashing out his brains with a club.—*His Life: Nov. 28.*

443. S. Elisabeth at Eisenach.—One great festival day, S. Elisabeth went down to the Church at Eisenach to assist at Holy Mass. Every time she entered a Church, she was accustomed

to turn her eyes immediately towards the crucifix. This she now did, and seeing the image of Our Saviour crowned with thorns, and His hands and feet pierced with nails, she felt overcome with sorrow and love. The tears burst forth from her eyes, and at the same moment, so full of pious emotion was her tender heart, that she fell fainting on the ground. Her attendants, full of alarm, raised her up and carried her to the Church porch for air, and sprinkled her with holy water. She was soon restored to strength, but from that moment she formed a resolution to renounce all pomp of dress, except on those occasions when the duties of her rank, or the will of her husband, obliged her to it.—*Her Life.*

444. BASSUS OF HIPPO.—In the town of Hippo, there was a man named Bassus, who was one day praying before the relics of S. Stephen the Martyr, for his daughter, dangerously ill, when some of his people ran to tell him that she had just died. He returned to the house and laid a dress belonging to his daughter, which he had borne with him to the Martyr's shrine, over the pallid corpse, and life was immediately restored.—*S. Augustine.*

445. S. GENEVIEVE'S RELICS.—In 1129, in the reign of Louis VI., a pestilential fever swept off, in a short time, fourteen thousand persons, nor could the art of physicians afford any relief. Stephen, Bishop of Paris, with the clergy and people, implored the divine mercy by fasting and supplications, yet the distemper did not abate, and God appeared inflexible. At length the shrine of S. Genevieve was carried in a solemn procession to the cathedral. During the ceremony, many sick persons were cured by touching the shrine; and of all that lay ill of that distemper in the whole town only three died, the rest recovered, and no others fell ill. Pope Innocent II., coming to Paris the year following, after having carefully scrutinized the miracle, ordered an annual festival in commemoration of it on the 26th of November, which is still kept at Paris. Since that time it is the custom, in extraordinary public calamities, to carry the relics of S. Genevieve, together with those of other Saints, in solemn procession to the cathedral. The present rich shrine of S. Genevieve was made by the abbot, and the relics enclosed in it in 1242.—*Bollandus.*

446. "CANTERBURY AND DURHAM WATERS."—After the martyrdom of S. Thomas of Canterbury, every speck of blood which oozed from his wounds was carefully gathered up by the

clergy of the cathedral, and kept there as a relic. Only a week or two had fled, when it became an earnest wish with some sick people to have the merest drop of this blood to swallow by way of medicine. To satisfy these cravings, and to hinder an uneasy feeling at the thought of tasting human blood, a drop was mingled with a chaliceful of water, and in this manner given to those who wished a sip. This was the far-famed "Canterbury Water," and many were the miracles wrought by its use.—At the translation of a Saint's relics, the bones or the body were washed in water, which was often kept as a relic, and employed as a healing remedy; it was sprinkled upon the sick, or given to them as medicine. The "Durham Water" was that in which S. Cuthbert's body had been washed, and it was sent about the country in ampuls wrought for the purpose of holding it.—*Rock.*

447. THE FRITHSTOOL PRIVILEGE.—The Frithstool, or Stool of Peace, was a low-backed armchair of stone, placed near the high altar, or the patron Saint's shrine in certain Churches. From this spot, as from a centre, the frithstool spread its privileges of sanctuary over the land and water around the minster which held it, to a greater or less distance in different Churches; a gradation of penalties was incurred by anyone who should apprehend a fugitive, in proportion to his proximity to the stone chair, or seat of peace. Here he became for a time entitled, as in the Cities of Refuge of old, to the widest privileges of the sanctuary, such as existed at Hexham, Beverley, and other places.—*Rock.*

448. THE "MARTYR'S PEACE."—The "Peace of S. Oswin," the Martyr of Tynemouth, though bearing a different name, was, like the frithstool of Hexham, a sanctuary of refuge in honour of the martyred king. For many a long year of vexatious misrule "The Martyr's Peace" was a pleasant and safe shade under which the dwellers on the bleak seashore were glad to cluster. The only recorded instance of violation of this "Peace" is that of Earl Robert, who was thence dragged by violence and made a prisoner by the army of King Rufus.—*Gibson.*

449. A TERRIBLE PUNISHMENT.—After the revolution that disgraced the close of the last century, a chaplain was called to attend a soldier who was very severely wounded. The priest found a man whose countenance showed the greatest calmness. He said to the wounded man: "My friend, I was told that your wounds

were very serious. Smiling sadly, the soldier answered, "Reverend sir, will you raise the bedclothes a little from my chest?" The priest did so, and then drew back with a shudder, for he saw that both arms were gone. "What!" exclaimed the soldier, "you start with horror at such a trifle; now raise the covering from my feet." The priest did this also, and found that his feet had likewise been carried away. "Ah," he said, "poor fellow, how I pity you; what a misfortune!" "Oh no," answered the mangled form lying before him, "I suffer only what I earned for myself. Not long ago, in my fury, I cut off the limbs of a crucifix I chanced to see by the wayside, so that the image of my Saviour fell to the ground; and in the next battle my own arms and legs were carried off by a cannon ball. As I treated Him, so also has He treated me. But thanks be to God for punishing me in this world for my crime, that He may spare me in the next, as I hope and trust He will in His infinite and great mercy."—*Ave Maria.*

THE SECOND COMMANDMENT.

450. REVERENCE OF S. FRANCIS FOR GOD'S NAME.—S. Francis of Assisi always pronounced the name of God with respect. If he found a piece of paper lying about with this name upon it, he took it up and put it away in a special corner in his cell; he also advised his religious to do the same.—*His Life: Oct. 4.*

451. FEAR OF S. THAIS.—S. Thais, after a life of sin, repented and withdrew to the desert to do penance. She felt her guilt so deeply that she would never pronounce the holy name of God, of which she ever afterwards had the greatest fear and respect; but she used to address Him: "O Thou, Who hast created me, have mercy on me!"—*Her Life: Oct. 8.*

452. NEWTON'S RESPECT.—Newton, that genius who penetrated so deeply into the secrets of nature, never heard or pronounced the holy name of God without uncovering and inclining his head.

453. A SUDDEN PUNISHMENT.—A zealous priest relates the following terrible story. "I was preparing the children of my congregation for their First Communion. Amongst them there

were two boys who were very wicked. I told them that if they did not change their conduct, I would be obliged to make them wait a year longer, for I could not permit them to receive Jesus Christ into their souls without sufficient instruction, and without seeing a great change in their conduct. This threat seemed to make no impression on them, they only laughed at it, and I was obliged to send them out of the Church that they might not distract the others. When they reached the street they began to quarrel, and were heard to blaspheme and to take God's holy name in vain. A workman who was passing at the time, hearing the terrible words they were uttering, chid them and tried to make them cease; but, instead of obeying, they turned towards him and called him by many wicked names, at the same time cursing and swearing even more than before. The man continued on his way, but he had not gone far when he heard the noise of something heavy falling, and screams for help. He looked round and saw that a wall on the side of the street, on the spot where he had passed the boys, had fallen down, and that the screams must have come from them, and that they must at that moment be buried under the ruins. He ran back along with the crowd that were rushing to the place, and on removing the fallen stones and lime, they found the two boys crushed and dreadfully mangled. They were at once taken to a neighbouring house, but they were both quite dead: the wall had fallen on them whilst the words of blasphemy were yet upon their lips, and they had to appear in this state before the dread tribunal of Jesus Christ to be judged."—*Chisholm.*

454. The Duc de Vendome and his Chaplain.—Alberoni, becoming chaplain to the Duc de Vendome, ate at the table of the Prince and his courtiers. The latter murmured at this. When the Duke was informed, he ordered dinner in a private room with covers for two: the courtiers, much surprised, began to enquire what it could all mean. When the dinner was served, the prince sat down, and asked his chaplain to do the same, saying: "Some people seem to have a difficulty in dining with my chaplain: for my own part I deem it an honour to do so, not only on account of his personal worth, but also and chiefly for the dignity of the priesthood he bears."—*Cat. en Ex.*

455. The Priest and His Angel Guardian.—S. Francis de Sales, after having given the order of a Priesthood to a holy ecclesiastic, perceived that on going out he stopped at the door as

if to give precedence to another. Being asked by the Saint why he stopped, he replied that God favoured him with the visible presence of his Guardian Angel, who, before he had received the Priesthood, always remained at his right and preceded him, but afterwards walked on his left and refused to go before him. It was in a holy contest with the angel that he stopped at the door.

456. THE PRIEST BEFORE THE ANGEL.—S. Francis of Assisium used to say that "If I saw an angel and a priest, I would bend my knee first to the priest, and then to the angel."

457. OUR CATHOLIC FOREFATHERS.—Venerable Bede relates of the early Christians of this country that they always showed their priests the greatest reverence. Whenever they met one they bent their knee before him, respectfully asked his blessing, and kissed the hand that gave it: he was everywhere received with joy and gladness, and his word was listened to as the word of life.

458. THE SCOFFER IN THE CONFESSIONAL.—A party of young men met at an hotel in one of the towns of France: they were Catholic in name, but irreligious reading had been their ruin. They were speaking of confession among other things, in a tone of contempt, when one of them remarked it would be a good thing to go through a mock form of confession. His companions said it would be a capital joke, but defied him to carry it through. "I promise to do it," replied he; "what would be easier? I'll bet you as many bottles as we have already taken, that I will do it, and that at our next meeting I will relate to you everything that occurred in the confessional." And so it was agreed. The next day Saturday, some of the party early sought out their bold associate to remind him of the promise. "The promise," said he, "I will fulfil." And, accordingly, he repaired in the evening to a Church, and sat himself down at one of the confessionals, where he waited with much impatience till his turn came. He then entered, knelt down, and addressed the priest in these words: "Sir, I beg you to understand that I have not come here for the purpose of really making my confession, but in order to win a bet that I have made. I confess, then, that I have committed such and such sins, but I don't trouble my head the least about the matter; I have been guilty of this and that crime, but I don't care in the least about the matter." And in this manner he went on to tell other sins, always adding, scornfully, that the matter gave him no concern. When

he had finished, the confessor calmly said: "You have done your part—won your bet—you have confessed your sins; it is for me now to do my duty, to impose on you an appropriate penance. For three successive days, then, you will repeat three times, morning, noon, and night, these words: 'I shall die, but I don't care about it. There is a judgment to come, but I don't care about it. There is a hell for sinners, but I don't care about it.'" And so saying, he dismissed him. In the evening the young man returned to his companions, related to them how he had gone to confession, and demanded the immediate payment of his bet. But his companions, however, insisted that he should first perform the penance he received, as it was an integral part of confession. "If that be all," replied he, somewhat unwillingly, "so let it be; I give you my word of honour that I will go through with the whole business. The bet is fairly won." And, in fact, he began to repeat the words prescribed him, hastily and thoughtlessly at first, but by degrees with unusual emotion. They seemed to call up from the grave the extinct belief of his childhood; they made him restless and dejected; at last his lips ceased to pronounce the awful syllables; he reflected seriously upon death, eternity, and the state of his soul. In a few days grace had accomplished its work. He returned to the same confessor, disclosed to him the state of his soul, and begged his assistance to make a sincere and true confession, in order to obtain forgiveness of God. He made the confession, and during the remainder of his life was most diligent in the performance of every religious exercise.—*Catechism of Rodez.*

459. REGULUS AND THE OATH.—Regulus, a Roman general, was made prisoner by the Carthaginians, during the first Punic war, and condemned to six years' imprisonment. The fortune of war having changed, his enemies found themselves obliged to send to Rome to sue for peace. Regulus was one of the deputation, but he was made to promise, on oath, that if he did not succeed he would return again to his prison. In Rome, to the surprise of all, Regulus spoke before the Senate in favour of continuing the war, which he thought would all be to the advantage of his country. When the negotiations for peace fell through, all endeavoured to dissuade Regulus from returning to Carthage, but he remained unshaken. "I know," he said, "what awaits me there, but I do not so much fear torments and prison as the infamy of breaking my oath; duty requires I should return to Carthage, the rest I leave in the hands

of the gods." He refused even to see his wife and children, lest his courage should give way, and amid the tears of all he re-embarked. When they learned at Carthage what he had done in Rome, they made him suffer excruciating torments and then put him to death.—What an example does this generous pagan leave of the respect due to the oath.—*Rom. Hist.*

460. THE CHRISTIAN BROTHER.—Not many years ago there was a mother who had two sons. The elder one was a soldier who had distinguished himself by his bravery in the Crimean War. After the siege of Sebastopol he obtained permission to spend some time at home with his mother. When he reached home he was grieved to find his little brother Henry, who was only ten years old, lying at the point of death. His mother sat weeping by his bedside, every moment expecting to see him breathe his last. All that the doctors could do to restore the boy to health had been in vain. His eyes were already glazed in death. He saw not his mother and brother who held his cold hands in theirs. "He is dying; he is dying!" exclaimed the disconsolate mother. The priest, who was there already, spoke of resignation to God's most blessed will, and began the prayers for the departing soul. The soldier also prayed. No one near him heard what he said, but God in Heaven heard him. "O my God," he prayed, "if you make my little brother better I solemnly vow to consecrate my whole life to the education of children of his age. I will teach them to love You and bless You." The child suddenly began to breathe more regularly. Soon afterwards he opened his eyes; they met those of his mother, and he smiled. A cry of joy burst from her lips: "He is not going to die." she exclaimed, "see, he is already better!" Joy now filled that happy home. Day by day the child grew stronger, and was soon able to leave his bed. Then did the elder son make known to his mother the vow he had made. "Here, dearest mother, is my sword; give it to Henry when he grows older, he will be able to use it. As for me, I must leave you again to go and fulfil my vow to God, that vow which brought from Heaven my brother's life. I go now to teach the children who are like him to love God and serve Him." "You must not go," she cried out in her maternal love for him. But he remembered the vow he had made, and not even his mother's tears could hinder him from fulfilling it. He is now a Brother of the Christian Schools.—*Hauterive.*

461. THE CHICKEN PETRIFIED.—An Arab made a vow never to eat anything that should have had life; thus, no meat, no fish, no

eggs, not even milk food. It was a difficult vow to keep, but this fervent Arab was a long time faithful to it. I know not by what fatality he forgot himself so far as to kill a fowl himself, have it cooked, and eat of it. It was an open violation of his vow, and so to say, a mockery of God, to whom he had made it of his own free will, and without instigation from anyone. God, knowing that he was at bottom a good Christian, contented Himself with giving him a warning capable of making him reflect. Scarcely had he eaten the first mouthful of the fowl, when all that remained in the dish became hard as stone, so that no one could break even the smallest piece from it. At first no one would believe such an extraordinary occurrence; people ran in crowds to convince themselves of it by their own eyes. The learned Theodoret states that he himself saw and touched this miraculous fowl. The poor Arab, to whom the circumstance occurred, was struck by the prodigy; he thanked God for having called him to a sense of his duty, and ever after scrupulously observed the vow he had made.—*Theodoret.*

462. S. Francis and the Rosary.—A person having heard that S. Francis of Sales had made a vow when young to say the Rosary every day, wished to do the same, but not without consulting the Saint beforehand. "Don't do any such thing," he answered. "But," said the other, "why deter others from doing what you yourself have done from the days of your youth?" "That word 'youth' settles the matter: in those days I did it without reflection sufficient: now that I am older, I say to you: don't do it: I don't wish to deter you from saying the Rosary: on the contrary say it regularly and fervently: but as a good practice, not as a vow, so that should you omit it, you will not offend God. It is not sufficient to make a vow, you must also keep it. I admit my vow has sometimes embarrassed me, and I have before now thought of seeking a dispensation." The authority and example of such a Saint are worth pages of argument.—*His Life: Jan. 29.*

463. Goodwin, Earl of Kent.—One day when King Edward the Confessor was giving a grand banquet to the lords of his court, amongst the guests was seen Earl Goodwin whom the public voice accused of the murder of Alfred, King Edward's brother. A young page, who was waiting at the table, made a false step when presenting wine to the king; yet still he managed to avoid spilling any of the liquor. Then, in order to indicate that one of his feet had secured the other, the young man quoting some words from Holy Scripture

said laughing: "It is true enough that *the brother who is supported by his brother, stands firm.*" These words recalled sad memories to King Edward's mind. "Ah!" said he, applying them to himself, "ah! if I had my brother Alfred still, how well we could assist each other!" Saying these words, Edward cast a scrutinizing look on Earl Goodwin. The latter thinking to satisfy a prince so religious by a solemn oath, exclaimed: "May this morsel of bread be the last I shall eat, if I had any act or part in the murder of Prince Alfred!" The wretch! his imprecation was instantly heard: the bread stopped in his throat, and choked him, leaving the guests to consider whether the accident was a divine chastisement, or the natural effect of the culprit's agitation.—*Engl. Hist.*

464. An Inhabitant of Schwarstein.—An inhabitant of Schwarstein, accused of theft, declared he was innocent, and offered to swear to it; but his oath was refused, owing to the bad reputation he bore. He was not however convicted, but the judge thought well to address him a severe admonition, to which the accused replied: "May the thunderbolt crush me if I am guilty!" A few days later the thief was sitting in his house when suddenly a thunderbolt fell and killed him instantly, his three children near him escaping with a severe fright. The house was in flames, but no one would venture in to remove the body, till at last the priest of the place did so with his own hands. The house was burnt to the ground, though, strange to say, not one of the adjoining houses was injured, in spite of a strong wind blowing at the time. The event caused a great sensation, and even led to the conversion of many.—*Cat. en Ex.*

465. The Dealer Struck Dead.—A man had bought a wretched cow at a fair, for next to nothing, and wanted to sell it again for a hundred francs. In order to make a show of being honest and disinterested, he said to everyone who presented themselves to buy the cow: "I tell you frankly now—for I don't want to deceive you—this cow cost me ninety francs, and I only ask a hundred—that is little enough profit, you'll admit, for, you know, everyone must live." "But did she really cost ninety francs?" "On my word she did, that I may die this moment if I don't tell you the truth!" He had scarcely uttered this horrible imprecation against himself, when he fell dead in the midst of the market-place, before a crowd of people. No one doubted but it was a judgment from Heaven; but it was made still more manifest when, some

hours after, the original owner of the cow happening to pass that way, told the truth, that the unhappy dealer had only given him fifty francs for the cow. Let us beware of making use of such forms of expression as, *upon my word of honour*, and such like, so common in the mouths of persons who have little or no honour to pledge. *Noel.*

466. OATHS OF SECRET SOCIETIES.—The oaths administered by the secret societies, and especially the Freemasons, are both rash and unjust oaths; for the members swear obedience to unknown superiors, to obey unknown orders and commands, though they know well that such commands are oftentimes crimes, such as murder even. It is not surprising then that the Supreme Pontiffs have so often condemned these societies and stigmatised the oaths they take.—*Guillois.*

467. THE REFRACTORY PRIESTS.—During the French Revolution, *refractory priests* was the name then given to those who had the courage to refuse taking oaths which their conscience did not justify them in taking. These generous confessors of the faith were nearly all banished, imprisoned, or even cruelly put to death. Four of them were going quietly to Havre to embark for England; a sentinel stopped them, demanding their passports. It was there stated that they were priests, and the oath was immediately proposed to them. "It is for refusing," said they, "to take that impious and execrable oath that we are now being banished from our country." The misguided populace then cried out: "They are refractory priests," and, falling on them, they killed the first two, who were priests of the diocese of Séez. The two others, belonging one to the same diocese, the other to that of Mans, are dragged to the river side. There they are again summoned to take the oath, but they still reply: "Our conscience forbids it." They are thrown into the river; they rise to the surface of the water, and the people call out to them: "Swear, and you shall be taken out!" "No," cried the two martyrs, drowning in the river, "no, we cannot, we will not swear!" And when scarcely able to speak, they repeated: "We will not swear." At the sight of this invincible constancy, the spectators became furious with anger; arming themselves with pitchforks, they applied them to the necks of the generous confessors, plunged them again into the water, and kept them there till they were dead. I know not if the acts of any of the martyrs furnish examples of more insatiate fury on one side, or more heroic constancy on the other.—*Noel.*

468. THE TWO WALNUT TREES.—Claude Guillemot was a very irritable man, quarrelling over the least thing with everyone about him. He had a near neighbour, not quite so passionate as himself, but still not very agreeable. It happened that these two individuals had a dispute concerning two large walnut trees which separated their respective farms, and which each claimed as belonging to him. Claude Guillemot at first restrained himself so far as to consent to leave the matter to arbitration, but when it was decided that the walnut trees should belong to his neighbour, he became furious, swore to be revenged, and to burn his adversary's house. "This I swear to do," cried he, "and, if I don't, may God open hell under my feet and cast me into it!" He thus bound himself to commit a crime, and vowed himself to hell if he did not. His fit of anger once passed, however, he made this reflection: "If I am discovered I shall be sent to end my days in the galleys; but no matter for that, I have sworn to do it and I'll keep my oath." A month after, when he thought no one would suspect him, he arose in the middle of the night, and lighting a bunch of matches, wrapped them in some light inflammable substance, then went on tiptoe and threw the whole on his neighbour's roof. The roof was made of straw and soon took fire. Unhappily for the incendiary, as he hurried away he tripped over a stone, lost his balance and fell with his head against the trunk of a tree, whereby he was knocked senseless to the ground. The fire made rapid progress. A black smoke ascended in dense masses from the burning house; the flames spread a lurid light around, and burning coals and sparks were carried to a great distance. The roof at last fell in and all the inmates of the house perished, the victims of Claude Guillemot's crime. As for him, he soon recovered from his stupor; but who can describe his feelings when he saw his own dwelling in flames, and found himself surrounded by a multitude of people, all of whom accused him of being the cause of the disaster! His wife and children houseless, himself arrested, given up to justice, and finally sentenced to the galleys for life, these were the consequences of his having kept his wicked oath. He had sinned by taking it, and he sinned still more by putting it into execution.—*Noel.*

469. A SINFUL OATH.—A man who had summoned the priest to the bedside of his wife, who died a holy death, was shortly taken ill himself, and received the visit of the same ecclesiastic. This

time, however, he would not see him, saying his wife had been free to receive his ministrations, while he himself was not, for he had once bound himself by oath to have nothing to do with Church or priest, hence this visit could only be treated as the visit of a friend. The priest, greatly surprised and pained, explained how such a sinful oath could never be considered as binding. The other only replied that for him every oath was binding. Yet that this one had been to him a source of grief and anguish from the time he had seen his wife die in the sentiments of piety and religion. He declared he had often thought of writing to the head of the society, of which he was a member, to seek release from his oath, and until that was granted, he could not, and would not, receive the ministrations of the Church. He wrote accordingly and obtained his request, so that, on his next visit, the anxious ecclesiastic was able to give him the consolations of religion, and he died in peace. It can never be too well known that it is not perjury, but further sin, to keep an oath which it is a sin to make.—*Cat. en Ex.*

470. S. ELIGIUS.—King Clotaire II., who reigned in France from 584 to 628, having heard of S. Eligius as a very upright man, and a skilful goldsmith, had him brought to his court, which was then near Paris. After having admired the wisdom of his words, and the purity of his sentiments, he said to him: "I will keep you near my person so that I may make your fortune; here are some relics of Saints, swear on them that you will ever be faithful to me." Hearing this proposal, so simple and so natural, S. Eligius was troubled; he promised Clotaire to be faithful to him, but he would not dare to take the oath on the holy relics, because it seemed to him that there was no necessity for so doing. The more the king insisted, the more he excused himself, for fear of displeasing God. At last the king was touched by the delicacy of his conscience; he approved of his refusal, and told him: "I understand your refusal, and I honestly believe that your unwillingness to swear lightly is a much surer guarantee for your fidelity than all the oaths in the world."—*Genevaux.*

471. CHILD ADDICTED TO SWEARING.—S. Gregory tells us that "a child accustomed to swear, in his impatience, by the name of God, was seized with a mortal distemper, and assaulted by evil spirits, which caused him to depart this life in his father's arms. The father being too indulgent to him, neglected correcting him for this vice, and so," as the same Saint observes, "had bred up in this child a great sinner for hell."

472. Blasphemy, Watch in Hand.—Many years ago, a man in his club-room in London, defied God to strike him dead if the horrid blasphemies he uttered were untrue; taking out his watch, he gave his Divine Maker full five minutes to carry out the imprecation. A terror seemed to diffuse itself over the assembly as they watched the hands slowly move over the interval, and looked at the sturdy ruffian who had thus dared to insult his Maker and stand with folded arms to await the result. Nowadays probably such a scene enacted again would not create terror, but only a laugh!—*Ricards.*

473. The Man and his Dagger.—In the ancient city of Toulouse, there is an old manuscript in which it is recorded that there was once a wicked youth, who one evening went out into the fields and began to blaspheme in a fearful manner. In his mad wickedness he drew his dagger, and, pointing it towards Heaven, defied the Almighty, calling upon Him to dash him to pieces if He existed and had the power. And see what happened. A snow-white leaf floated down from the sky and fell at the young man's feet. Picking it up in surprise, he saw written on it in letters of gold, these words: "Have mercy on me." Great was his astonishment to see that God Himself should offer him mercy, to him such a sinner. Penitence, tears, and love poured forth from his heart: he knelt down, thanked the goodness of the God he had blasphemed, and was converted from that hour!—*Stolz.*

474. The Language of Hell!—All intelligent creatures are divided into three classes. First, the angels and Saints, whose country is Heaven, and whose language is to praise and glorify God; secondly, the devils and damned souls, whose country is hell, and whose language is to blaspheme the God of Heaven and to curse their folly in having brought themselves to hell by their own deliberate act; thirdly; we men still upon earth, travelling towards one or other of these two countries. If a stranger be travelling about and can speak but one language, that language will shew to what country he belongs, as it did S. Peter, in the Passion. *Mth. xxvi. 73.* So our language here will help to discover to us which will be our country hereafter in eternity.—*Hay.*

475. La Salette.—On September 19th, 1846, on Mount La Salette, in the south of France, Our Lady appeared to two young shepherds, Melany and Maximin. Her eyes were full of tears, and

she complained to them that her son's arm was getting so heavy she could hardly prevent it falling and crushing the world for its sins, and she announced that punishments and evils would follow if men did not repent. The Blessed Virgin named three sins as causing the anger of Heaven: blasphemy, the profanation of Sunday, and disregard for laws of fasting and abstinence.

Cat. en Ex.

476. THE BLASPHEMER STRUCK BLIND.—A few years ago the town of Nottingham was visited with a most awful thunderstorm, the effects of which were most disastrous. The lower part of the town was flooded, and the poorer classes, who inhabited cellars, as well as many shopkeepers, suffered severely. Among those who sought shelter from the pitiless storm in the Milton's Head public house, was a young man, a lacemaker by trade. For some time he amused himself with ridiculing the fears of the company, but his language which was, from the first, light and unbecoming, became at last impious and profane. He used the Holy Name of God in the most blasphemous manner, and, with bitter oaths, expressed a wish that a thunderbolt might come down and strike the company blind. Then, raising himself, he looked through the skylight over the room in which they were sitting, and, with profane gestures, defied the lightning. At that moment a vivid flash entered the room, and in an instant he was lying speechless on the floor. He was taken up by the trembling bystanders, none of whom were injured, and laid upon a couch. The first words he uttered, on recovering his speech, were "God forgive me!" He remained, however, blind, and was removed to the general hospital.—*Catholic Weekly Instructor.*

477. THE BURIED CRUCIFIX.—A priest relates the following: About the beginning of this century, at Aughton, in Lancashire, there lived a good Catholic, a Mrs. Spencer, on whose farm some young men had one day been giving some help. When the work was done and the evening meal over, five of them, Protestants, remained in a room together. Now there happened to be a crucifix over the chimney-piece, which they took down and began to ridicule. They said it was the Papist's God, etc. "Let us go," said one, "and bury it, and see if it will rise in three days." They carried their blasphemy into effect, and actually dug a hole in the ground, into which they thrust it. Mrs. Spencer, who was engaged in another part of the house, did not hear of the profanity till afterwards. In relating it to me she was very much moved, and

said: "Mark my words, not one of those who took part in this blasphemy will die in his bed." I did mark her words, and have lived long enough to witness their exact fulfilment. These men are all dead, and not one of them died in his bed. Two were brothers: one was killed by falling out of his cart, the other cut his throat in a barn. A servant-man of theirs was also present, and he was killed by his team. Another drowned himself in a pit, and the fifth died in his chair.—*Gibson.*

478. THE BLASPHEMER STRUCK DEAD.—A man was once busy cutting and dressing stone on a Sunday for the building of a dancing hall, when a pious neighbour, passing by, said: "God will punish you for this! are you not afraid of hell?" "Oh, hell is full!" exclaimed the blasphemer, and, at the very moment, fell dead to the ground.—*Cat. en Ex.*

479. DEATH OF NESTORIUS.—Nestorius, at the end of his days, found his trials increase with his impiety. His body began to corrupt while still alive, and his tongue, instrument of so many blasphemies against Jesus Christ and His Holy Mother, was eaten away with worms. Driven forth from the company of men by these evils, he fell from his horse and was killed.—*Guillois.*

480. DEATH OF VOLTAIRE.—On February 25th, 1758, Voltaire wrote to a friend: "In twenty years God will be a plaything!" On February 25th, 1778, twenty years later, day for day, the arch-blasphemer was seized with the vomiting of blood that brought him to the grave. The violence of his disease soon made him belie his incredulity, and before one of those priests whom he had so often calumniated, he made a retraction of his impieties and scandals; he then asked for the last Sacraments, but his friends around him prevented any priest approaching, so that he did not receive them. His sneers and blasphemies of half-a-century seem to have worn out the patience of the Most High. The sick man falls into raging convulsions; with rolling eyes, pale, and trembling, he throws himself into every position, devouring his own excrements, and tearing his flesh to pieces! That hell which he had so much ridiculed he now sees open before him; he groans with terror, and his last sigh is that of a reprobate.—*Gaume.*

481. THE BLASPHEMER IN THE TAVERN.—In the year 1847, some persons were sitting at table in a tavern kept by a man named Sylvian Levaillant. Amongst the working men present there was a

weaver who kept swearing continually, and, desirous of showing off, as it were, before the others, commenced denying that there was a God; from that he proceeded to belch forth all sorts of blasphemies against Him and His religion. Levaillant endeavours to soothe away this frenzy by words of mild persuasion, but the weaver answers in a scoffing tone: "Your God! I will sup with Him to-night!" Alas! he had scarcely uttered this blasphemy, when he fell on his face, as if struck by lightning. They hastened to raise him up; the unhappy wretch was dead! No one doubted but this awfully sudden death was a punishment from Heaven.—*Noel.*

482. THE SCOFFER OF RELIGION.—On Sunday, the 14th of February, 1841, a party were seated around a table in a public-house, in a *commune* of Yonne, one of the departments of France, at the hour of the celebration of High Mass. At the moment when the tolling of the Church bell announced the elevation of the Sacred Host, one of those seated at the table, well known for the irregularity of his life, rose suddenly and gave vent to the most blasphemous expressions: "I must show you," said he, "what the priest is now doing." And then he commenced a blasphemous mockery of the most august ceremony of Christianity. In derision of the consecration, and the adoration, he inclined over the table, and then bent the knee, pronouncing at the same time, with a blasphemous tongue, the form of consecration. Again he made a second genuflection, and, to the amazement of all around, he did not arise, but remained motionless, as if fastened to the floor! At first it was thought that he purposely remained kneeling, but it was soon seen that he was unable to rise unaided, and that he required the support of two persons to rise from his kneeling posture. Everyone became alarmed at what had happened to the blasphemer, and a perfect stillness reigned around. When those present recovered from their terror and surprise, and breathed a little more freely, they began to examine the cause of the extraordinary effect, and it was found that the blasphemer's knee was fractured, and the knee-cap shivered into two parts. The surgeon who examined the fracture said that, in his long experience, he had never seen one like it. All who heard of the accident, and those who were present when it occurred, agreed in thinking that the stroke came from God, in punishment of the blasphemies uttered against Him.—*Noel.*

483. A MOTHER'S CURSE.—S. Augustine tells us that at Cæsarea there were ten children—seven boys and three girls—of

an honourable family, who all, upon their mother's curse, were visibly punished by Almighty God. The occasion was this: the eldest of the children abused his mother, not only by injurious words, but also by striking her, and the rest of the children stood by unconcerned at the insult and injury, and said not one word to their brother in her behalf. The woman, impatient of the injury and overwhelmed with grief, ran to the Church to curse her eldest son. The devil, laying hold of her violent passion, persuaded her to curse them all, to which she easily consented. So, taking hold of the font, will her hair all flying loose and her breasts bare, she prayed to God that all her children might become vagabonds, be banished from their home, and wandering about strange countries, become a terror to mankind. In consequence of this curse, the eldest, being the chief in wickedness, was immediately seized with such a trembling in every part that he alarmed all that looked upon him. The same punishment seized all the rest within the space of one year, one after another, in the order as they were in age. The mother, seeing that her wicked prayer had so fatal an effect, was not able to support the remorse of her conscience and the reproach of her neighbours, so she went and hanged herself, finishing a miserable life with a more wretched end. The children were so filled with shame and confusion at their mother's sad fate, that they could not bear the sight of their neighbours, but left their country, and, turning vagabonds, wandered over much of the Roman Empire. After some time the eldest was cured at Ravenna, a town on the coast of the Adriatic Sea, through the intercession of S. Laurence. The sixth, called Paul, with his sister, Palladia, came to Hippo fifteen days before Easter, being admonished to do so by Augustine; and there, at the tomb of S. Peter, they begged Almighty God, with prayers and tears, that He would be pleased, through the intercession of the Saints, to free them from their trembling; and Paul was cured, though his sister was not.

De Civitate Dei.

A rich widow lived in Florence; she had two children whom she loved, even to weakness, never refusing them anything. One day, however, she felt she must refuse their request, which so irritated them that they at last even raised their hand to strike her. The poor mother, in her exasperation, cursed the two children: "May the furies of hell possess you, and avenge the insult you have offered me!" At that moment the devil seized them, and like two wild beasts they began to fight together, and almost tore each other

to pieces. The afflicted mother, at this sight, ran to S. Zenobius, Bishop of Florence; he, after rebuking her for her sin, prayed for her children, and healed them: he did more, he effected their conversion.—*Delmas.*

484. THE THREE CURSERS.—Eusebius, in his Ecclesiastical History, relates the following passage of three cursers and swearers: "The first wished he might be burnt if what he said, upon oath, was not true; the second prayed that he might be seized with sickness; and the third, that he might be struck blind if what he asserted were false. They soon obtained their respective requests: The first was burnt alive with his whole family; the second was covered with malignant disorders from head to foot; the third, seeing these visible judgments of God, began to repent, and wept so bitterly for his past impiety that he lost the sight of both eyes through the abundance of his tears.

485. THE CURSER AND THE BEANS.—A man who was much addicted to swearing, being at table with some others, went on cursing and swearing as usual, without the least attempt to restrain himself. Every time he spoke he added an oath, or something equivalent thereto. On the following day he was summoned to the court without knowing for what. He had scarcely made his appearance in the hall when he saw an individual take a little bag from his pocket, and gravely count out some beans on a table. When he had finished, he said to the magistrate, "I hereby prove that this man whom you see before you, swore 487 times yesterday evening in such an inn." Being asked how he knew so exactly, he answered: "I chanced to have the left pocket of my coat full of beans yesterday, and when I perceived this man curse so often, I took it into my head to drop one into the other pocket every time he uttered an oath. In this way it was that I reckoned 487, and that number is under the truth, because my beans ran out, so that I was unable to continue my count." The accused could not, of course, deny the fact; he paid a large fine, reddened to the eyes with shame, and retired fully resolved to correct so shameful a habit.—*Schmid.*

486. THE NEWS-BOY.—One evening after the tidings of victory during a time of war, the city was filled with excitement, and a brisk business was created among the news-dealers. One little boy came into the sitting room of an hotel to sell his papers. "Papers, sir? Papers?" said he. A man was sitting by; he seemed to take

a fancy for the intelligent looks of the boy, and said to him with an oath: "Come here, my lad, you are a fine boy. Let me have a paper," and he drew the boy to his side. The boy gave him the paper and received for it an extra penny, the man swearing again that he was a fine boy. "What is your father's name?" he asked. "My father is dead," said the boy. "Well," said the man, "I must take you as my own boy," and again he swore, "and I'll make a man of you." The boy made no answer, but still seemed rather shy of his new-found friend. "Now my little fellow," said the man, who kept on using most vulgar words at almost every sentence he spoke, "how would you like to come and live with me, and be a great man some day?" "I think," said the boy quietly, "that I should not like to live with a man that uses such bad language as you do." The man was silent! What could he say? And the little boy went out to sell his papers.—*Ave Maria.*

THE THIRD COMMANDMENT.

487. BLESSED T. MORE'S RESPECT FOR SUNDAY.—Blessed Thomas More, Chancellor of England, was an ardent supporter of Catholic belief. For his sincere attachment to it he was at last imprisoned. When going to chapel on Sundays he always appeared very well dressed. One day someone asked him how it was he was so particular in his dress on Sunday, as there was so few to see him in prison; and he at once made answer: "I have always dressed myself with care on Sundays, and on festivals, not to please the world, or through respect for any mortal, but through respect and love for God."—*His Life.*

488. PROFANATION OF SUNDAY AN INJUSTICE.—A farmer ridiculed his neighbour because he did not, like himself, work on Sundays, but, on the contrary, attended the Church services. "Suppose," said the neighbour, "I have seven shillings in my pocket, and meeting a poor man on the way I gave him six, what would you say?" "Well," said the farmer, "you would be very generous and would deserve every thanks." "But if instead of thanking me, he threw me down and robbed me of my last shilling, what then?" "Why such a man would deserve to be hanged." "Friend," replied

the neighbour, "that's your very case: God has given you six days to labour in, and has reserved only the seventh to Himself, and commands us to sanctify it. And you, instead of being thankful for His gifts and respecting His will, you rob Him even of the seventh day—Are the two cases not alike?" The farmer agreed; he admitted his fault and corrected it.—*Cat. en Ex.*

489. MASSES BADLY HEARD.—To obtain some particular grace, a poor woman promised Almighty God to hear a certain number of masses: each day as she returned home, after mass, she put a bean into a box, that she might know the number of obligations fulfilled. At length, thinking her promise must be almost completed, she opened her box, and what was her surprise to find only one bean within! whereupon she gave way to despondency and discouragement, and complained to God that whereas she had so often assisted at Mass, only one was marked. She had the good thought to consult her director, and explain all to him. He in return explained all to her, how no doubt she had been at Mass very regularly, yet without truly hearing Mass, because of her voluntary distractions, her bad behaviour, and perhaps even her talking to others, all which had destroyed the merit of her works, and accounted for the loss of her beans. The poor woman withdrew, convinced that Providence had made use of this incident to teach her to be more attentive during the Holy Sacrifice, if she wished it to be pleasing to God and meritorious to herself.—*Cat. en Ex.*

490. RESULT OF IRREVERENCE.—Pope Pius V. had induced a Protestant to enter the Church, and was preparing him for baptism. One day the latter was assisting at Mass, but, unfortunately the Faithful then present were greatly wanting in respect, and the Protestant went away indignant, saying: "No, Catholics do not believe in the Mass: they don't believe in the real presence: if they did, they would behave differently in the presence of God." And he remained a Protestant.—*Cat. en Ex.*

491. THE AFRICAN MARTYRS.—During the cruel persecution of the Emperor Maximian, forty-nine Christians had assembled in a private house to assist at the holy Sacrifice of the Mass, which was said by the priest Saturninus. The officers of justice broke into the house during the celebration of the Sacred Mysteries, arrested those who were present and conveyed them before the public tribunal under a guard of soldiers. By order of the judge

they were sent in chains to Carthage, the capital city of the province, where they were again examined and cruelly tortured. Being asked by the Proconsul why they had assembled together in spite of the decrees of the Emperor, S. Saturninus answered in the name of the rest, "It is because we are not allowed to be absent from the Sacred Mysteries. This is the commandment and teaching of the Divine Law. This law we faithfully observe, and for it we are ready to lay down our lives." Upon this the judge ordered them to be cast into prison, where those, who had survived the tortures inflicted upon them, shortly after fell victims to starvation and the hardships of their confinement.—*Butler.*

492. ANYSIA.—A Christian virgin, named Anysia, was one Sunday going to the assembly for Mass, when she was observed by one of Diocletian's guards. "Stop!" he cried out, "where are you going?" Anysia, in fear, made the sign of the cross on herself, and said: "I am a servant of Christ, and am going to the Lord's assembly." "I will take care to prevent you," said the soldier, "and will bring you to sacrifice to the gods." At the same time he endeavoured to snatch away her veil, and when Anysia strove to prevent him he in a rage drew his sword and plunged it into her heart. The young virgin fell, bathed in her blood, a martyr to the observance of Sunday.—*Gaume.*

493. S. NICON AND THE PLAYERS.—One Sunday, as S. Nicon was giving out vespers, the governor of the place, named Gregory, amused himself playing ball near the Church. S. Nicon, very much displeased at hearing so much noise during the celebration of the Office, left the Church and severely reproved the ball-players. Gregory, who had lost the game, flew into a violent passion against the Saint, and drove him out of the city. Then, commencing another game, he was at once struck with paralysis and sharp pains through every part of his body. He employed all the remedies within his power to alleviate his sufferings, but in vain. By the advice of the bishop of the place, he recalled S. Nicon, and begged his pardon for what he had done. The Saint reproached him not, but immediately cured him; and from that time Gregory became one of the most zealous defenders of virtue and piety.

His Life: Nov. 26.

494. THE AVARICIOUS MILLER.—A miller was so possessed of the demon of avarice, that there was scarcely a Sunday on which he did not work. During the High Mass and other Offices he was

seen working at his mill. On one particular festival he went as usual and began to work away. In the evening he returned not. His wife was every moment expecting him, but in vain, for he appeared not. When it was becoming rather late, she went out to look for him, and—frightful spectacle!—she beheld him dead and extended along the ground, with his entire body pierced with something like stakes. In setting out from his house in the morning, he complained of there being no wind, and said that he was going to arrange the mill so that an advantage might be taken of the first breeze that would spring up. He waited some hours in expectation of the wind: he saw the country people going to Church, and through shame—for he knew he was doing wrong—he hid himself. When they had passed on he stood up and began to watch the clouds. On a sudden the wind sprung up, the wings of the mill turned immediately round, and the points coming in contact with his body, he was cast violently some distance from the place in which he was standing, and died in pain and agony! His death produced a great sensation in every part of the country around, for it was considered, and justly, a stroke from the hands of God to mark his horror of the profanation of Sunday.—*Noel.*

495. THE AVALANCHE.—In a small village situated on the slopes of the Alps, there lived a man who was notorious for his open and scandalous profanation of the Sunday. So far from attending divine service in his parish church, it was his custom, as soon as the Sunday dawned, to set out with some companions, whom he had misled by his evil example, to hunt the chamois on the mountain side. In vain did his parish priest endeavour, by every means that zeal and charity could suggest, to reclaim him from so unbecoming a practice. It was all to no purpose, and at length, seeing that the miserable man continued obstinate in his wickedness, the zealous pastor threatened him with the anger of God in case he did not desist from scandalizing the neighbourhood by his public impiety. Shortly after, he set out as usual for the chase, one Sunday morning, accompanied by two of his comrades. A heavy fall of snow had taken place during the night, but this gave the party little concern, as it served to render the traces of the game more visible, and to increase their prospect of a good day's sport. They had not proceeded far, when the two companions of the unhappy man, who were following in his track, perceived to their horror that, wherever he trod, his footsteps were marked with

blood. Unable to account for the strange occurrence, and struck with a secret fear of the impending judgment of God, they both united in imploring him to discontinue the expedition for that day at least, informing him of what they had witnessed. He refused, however, telling them, with a laugh, that the blood on his track was an omen of a good day's sport. Whatever may have been the cause of this extraordinary occurrence—whether it proceeded from a natural cause, or was permitted by God as a mysterious warning—it exercised a wholesome influence over his companions, who, touched by divine grace, began to retrace their steps. They had not proceeded far when they heard a noise as it were of thunder behind their backs, and looking hastily round beheld the profaner of the Sabbath carried away by an avalanche, which came rolling down the side of the mountain. They ran with all speed to the village for assistance, and the inhabitants flocked out to search for the unhappy man. It was not, however, till some days after, that his body was discovered in a neighbouring ravine, buried many feet beneath the surface of the snow.—*Gibson.*

496. THE PEASANT AND THE AXE.—A labourer of Auvergne, having yoked two oxen to his plough, feared not, to the great scandal of his neighbours, to go to work in his field on the Sabbath day. Whilst employed at this forbidden work his ploughshare broke. Instead of desisting from his criminal undertaking, he took his axe to mend it; it was then that God punished him in a most remarkable manner. He permitted that the labourer's hand should close convulsively on the handle of the axe. Notwithstanding all that could be done to take the axe from his hand, it remained the same, so that for two whole years the unhappy man bore that visible mark of the wrath of God. But at length, at the end of that time, he conceived the happy idea of going to pray in the Church of the famous martyr, S. Julian, at Brioude, now in the Department of the Upper Loire. He passed in prayer the night between Saturday and Sunday, according to the custom of that time, and, on the following day, in presence of all the people, his hand was cured; it opened miraculously of itself and let fall the piece of the axe-handle which for two years had remained in its grasp.—*S. Gregory of Tours.*

497. DECLARATION OF THE COUNCIL OF PARIS.—In the Sixth Council, held at Paris in the year 829, the bishops, after condemning marketing, bargaining, and all country business on the Sundays,

add: "There are many who have been struck with lightning for working on these days; of many of these we have been eye-witnesses ourselves, and of many more we have heard by the relation of others. There are also others who have been punished by a sudden contraction of their nerves, and more have been struck dead by fire, and for their sins, their bodies and their very bones have in a moment been reduced to ashes. Besides, many other terrible judgments there have been, and still are, whereby it is sufficiently declared how much God is offended by the profanation of the Sabbath day."—*Council of Paris.*

498. THE MERCHANT AND THE ARTISAN.—At the beginning of this century there lived at Lyons a poor shoemaker named Berthier, who was to be seen working at his bench every Sunday morning. In the same street, and opposite to his house, dwelt a wealthy merchant, who, being a good Catholic, was grieved to see his poorer neighbour neglecting the duties of his religion, and determined, if possible, to reclaim him. Accordingly one day he spoke to him on the subject, and represented to him how much he offended God by working on Sunday. The shoemaker replied that it was necessity which compelled him to work. "You that are rich," added he, "can well afford to be idle one day in the week, but as for me, I could neither finish my work nor support my family if I did not labour on the Sunday." "My good friend," replied the merchant, "all I ask of you is to give my advice a fair trial. But I do not wish that you should be the loser by so doing. Promise me that you will do no work, and will attend Mass upon Sunday for the next six months, and I engage to make good all the losses you sustain by following my advice. Do you accept my offer?" "Willingly," replied Berthier. "It is much easier for me to rest than to work, so that, as I am not in any case to be the loser, it is a bargain." At the end of the six months the merchant paid another visit to the shoemaker. "My friend," said he, "I have been delighted to see that you have kept your promise. Tell me, now, the amount of your losses, for I have engaged to make them good." "Ah, sir," replied Berthier, "it is I that am in *your* debt, not you in *mine*, for I have been the gainer by our agreement." "In what way?" said the merchant. "I will tell you," replied the shoemaker. "At first I found a little inconvenience in not having my work completed, but as I was determined to keep up to my promise, I learned to push on matters during the week, and not to

undertake more than I could accomplish. Soon I found that, by resting on the Sunday, I was so much refreshed and strengthened in body and mind as to be able to do as much work in the six days as I had before done in the seven. Meanwhile I attended Church regularly with my family, and there heard many excellent instructions, which showed me the danger in which I had been of losing my soul for a paltry gain. Accordingly, I began to prepare for my confession, which I had long neglected. I made it to the best of my power, and received Holy Communion. I need not say that the peace and joy which I have felt since is far beyond any temporal gain; but indeed I have lost nothing, for, somehow or other, I am quite as well off as before." "I am delighted to hear it," said the merchant; "but tell me how are matters going on now between yourself and your wife, for formerly, as everyone knows, there was not a day without a quarrel?" "It is too true," said Berthier, "and I used to think that my poor wife was always in fault; but when I became better instructed I began to see that she was not always wrong, neither was I always right; so when we went to confession we made it up to bear with each other, and live peaceably for the time to come. Since then, peace and happiness have reigned in our house, and we have now time to devote ourselves to the care of our children." "I congratulate you on your happiness," said the merchant, "and I must acknowledge that I am not really in your debt, since you have derived profit rather than loss from my advice. But see, here is the money which I intended for you; take it as a mark of my friendship. I am only too happy in having been the means of showing you how true it is that no one ever loses by what he does for God."—*Power.*

499. 30,000 Frs. Worth of Jewels.—Of two merchants, one of whom closes his shop on Sundays and goes to Mass, whilst the other buys and sells as on week-days, which is he who best deserves our confidence? I am going to tell you. When the allies, that is to say the Austrians, Russians, and Prussians, invaded France in 1814, they made a considerable stay in the country, and especially in Paris: some of them availed themselves of the opportunity of purchasing some of those rare and costly works of art for which France is so famous. A wealthy Prussian officer, amongst others, wished to buy jewels for a large amount. He presents himself one Sunday to one of the first jewellers in the city. "Sir, I should like to see some of the finest ornaments you have in gold and jewels."

"I can let you see them, sir, but I cannot sell them to you to-day." "You cannot? and why not, pray?" "Because my stores and workshops are always closed on Sundays, and I would not, on any account, depart from that rule." "Sir, I understand your Catholic scruples, but I leave the city to-morrow, and if you will not sell me the jewels, I must go elsewhere." "I cannot help it." "Well! sir, I have but one word to say, and perhaps it may help you to a decision: I intend to purchase jewels to the amount of twenty-five or thirty thousand francs." "You do me wrong, sir, if you imagine that that sum will tempt me; it is undoubtedly a fine offer, but I confess I like better to remain faithful to my religious principles" "In that case, sir, as my departure is fixed for to-morrow, I am forced, however much I may regret it, to purchase of someone else what you refuse to sell me." So saying, the officer bowed and withdrew. He had only gone a little way when a thought occurred to him: "Now here is a jeweller who is very strict in observing the Sabbath, and his strictness annoys me not a trifle; but if this man has firmly refused to sell me his jewels for any amount of money, I have good reason to believe that he would not deceive me in the price, weight, or value of his costly wares; whilst another that will not hesitate to sell on Sunday for the sake of making money, will not scruple to cheat me in his merchandise." Struck by this reflection the officer returned home, relates what had happened, puts off his journey for one day, and going on the morrow to the honest jeweller, with some others of his friends, they made purchases to the amount of forty or fifty thousand francs.—*Cath. Anec.*

500. S. ALPHONSUS' LESSON.—When S. Alphonsus Liguori was an old man, and could not leave his room, his greatest grief was that he could no longer go to visit Jesus present in the holy tabernacle. "Do you not know," he used to say, "that you may obtain more by a quarter of an hour's prayer before the altar, than by all the other devotions of the day put together?"

His Life: Augt. 2.

501. EXAMPLES OF THE SAINTS.—S. Elisabeth of Hungary was accustomed, even in her childhood, to visit Jesus Christ often in the Blessed Sacrament. If she found the Church closed, she would affectionately kiss the lock of the door, and the walls of the Church for love of Jesus Christ in the Holy Eucharist.—S. Mary Magdalen of Pazzi made every day thirty visits to the Most Blessed Sacrament.—S. Aloysius spent in the Church, at the foot of the tabernacle, all the time which was not occupied by any duty.—S.

Francis Xavier, after preaching and performing all the other heavy labours of his arduous mission, used to go at night and take his repose before his Divine Master in the humble tabernacle of the Church.—S. Francis of Assisi never undertook any work without first going into the Church to ask the blessing of Jesus in his Holy Sacrament.—*Lives of the Saints.*

502. THE TWO VESSELS.—Our Lord one day appeared to Sister Paula, a holy nun who dwelt in Naples, with two vessels in His hands, the one of gold, and the other of silver. As she was wondering what this could signify, Jesus said unto her: "My daughter, I keep in the golden vessel all your Sacramental Communions, and in the silver one your Spiritual Communions."—*Chisholm.*

503. S. JANE OF THE CROSS.—Our Lord once told S. Jane of the Cross that as often as she made a Spiritual Communion she received a grace similar to that which she received when she made a Sacramental Communion.—*Her Life.*

504. THE GREEK ORATOR.—A Greek orator was one day speaking before a large audience on a very important subject, concerning the welfare of the state. His words, however, were but coldly received; he therefore left his subject, and began speaking of a recent incident that had come to his knowledge. "An Athenian," he said, "wishing to travel, hired a donkey. As he proceeded he got very hot, so got off, and sat down in the donkey's shadow. But the owner objected, saying, that in letting him the donkey he had not let the shadow, which, therefore, belonged to himself. The two men got very angry over the subject, came to blows, and at length fell into the hands of the police." At this point the orator descended from the tribune, when the whole audience clamoured out to know the result of the men's dispute. "What!" said the speaker, in a severe tone, "you take interest in the matter of a donkey and its shadow, and yet you refuse to discuss the welfare of the country! What folly!"—To how many might a similar reproach be made? They listen to all manner of topics, but few care to hear the Word of God on the affairs of salvation!
Cat. en Ex.

505. BROTHER AND SISTER.—An officer on leave, on reaching home, was asked one evening by his sister to take her to Church to hear some famous preacher. The officer had but little religion, and reluctantly consented, and then only on condition that once his sister got her seat, he should come away. This was agreed to: but

once in the Church, the crowd was so great that even he was unable to make his way out, so with much grumbling he had to remain. But the truths of religion spoken from the pulpit touched his heart, he is converted, and returns home with his sister a fervent Catholic once more.—*Mullois.*

505a. S. AUGUSTINE'S EXPERIENCE.—A certain courtier, a friend of S. Augustine, was one day walking near the city of Triers with three of his gay companions, when two of them, who were officers in the Emperor's army, chanced to enter a cottage which was the dwelling place of some devout servants of God. Here they perceived upon the table a copy of the life of the great S. Anthony the hermit, which one of them opened through curiosity. Attracted, says S. Augustine, by something which caught his eye, he began to read, and reading, to admire, and admiring, to burn with the desire of imitating so noble and heroic an example. At length inflamed with what he read, and burning with a holy zeal, he cried out to his companion: "Tell me, I pray, with all the pains we take, what does our ambition aspire to? Have we any greater hopes at court than to arrive at the friendship and favour of the Emperor? And when this is obtained, how long will it last? But behold, if I please, I can become this moment the friend and favourite of God, and remain so for ever." So saying, he paused: but having read a little further, he again exclaimed: "Behold, now I bid adieu to former hopes, and am fully resolved to have no other pursuit but that of serving God. I begin from this very hour, in this very place. As for you, if you do not imitate my example, at least do not hinder my resolution." The other replied that, so far from hindering him, he wished to stand by his side, in so noble a warfare. Accordingly, taking leave of their companions, they remained in the cottage; whereupon receiving news of which, the two ladies to whom they were engaged, consecrated their virginity to God. This example, which was related to S. Augustine by his friend Pontitianus, at a time when his mind was still wavering between the force of truth and the violence of his passions, raised immediately a mighty conflict within his breast. Agitated by his feelings, and drawn by the grace of God, he retired into the garden to pray. Here he poured forth the anguish of his heart with bitter sighs and tears, when suddenly he heard the voice of a child frequently repeating these words: *Tolle lege, tolle lege;* "take and read, take and read." Upon this, rising up in amazement, he went to fetch the book of S. Paul's

Epistles, which he had left hard by, and opening it, he lighted upon the words: "Put ye on the Lord Jesus Christ, and make no provision for the flesh and its concupiscences." He read no further, nor had he need, for at the end of these lines a new gleam of confidence and security streamed into his heart, and all the darkness of his former hesitation was dispelled. He immediately went in and told the good news to his mother, S. Monica, who was transported with joy. He then put himself under the care of S. Ambrose, who shortly after conferred upon him the Sacrament of Baptism.—*Butler.*

505b. S. IGNATIUS.—The character of S. Ignatius was open, generous and courageous; he was, however, vain and full of ambitious thoughts. He ardently longed to distinguish himself in the service of his king, the King of Spain, and to gain for himself the esteem and applause of the world. An opportunity soon occurred to put his courage to the test. The city of Pampeluna was besieged by the French army, and, owing to the death of his superior officer, it fell to the lot of Ignatius to direct the defence. On this occasion he gave proof of great and noble qualities. Though at the head of but a small force, he scorned every proposal to surrender, encouraged the drooping spirits of the soldiers, and led them in person to attack the besiegers. In the engagement he was wounded by a cannon ball, which shattered his leg, and he was carried back helpless to the fortress. After the surrender of the city, Ignatius was permitted to retire to his own home, the Castle of Loyola, where he remained for many months helpless and confined to his bed. To while away the time, he desired his attendants to bring him some romances or tales of chivalry, but they could find no such books in the castle. They brought him, however, a volume of the Lives of the Saints, which they had met with in their search. Ignatius at first laid it impatiently aside, as ill-suited to his taste; but seeing that no other book could be procured, he at length opened and began to read it. By degrees his attention became awakened, and he could not help admiring the noble generosity of men who had sacrificed fortune, worldly honour, and even life itself in the service of God. He soon began to compare their lives with his own, to reflect on the emptiness and vanity of all that passes with time, and to understand how wisely the Saints had acted in preferring the service of the King of Heaven to that of an earthly monarch. From that time Ignatius

resolved to occupy himself no longer with the vain pursuit of earthly glory, but to devote himself to the great work of obtaining the victory over his own passions and promoting the glory of his Heavenly Master. Accordingly upon his recovery he retired into solitude, where he gave himself up to the practice of penance and prayer. Soon after he laid the foundation of the illustrious order of the Jesuits, the members of which, by the great works which they have performed for the education of youth and the preaching of the Gospel, have so well fulfilled those words which S. Ignatius took as the rule and motto of his life, "Ad majorem Dei Gloriam—All to the greater glory of God."—*His Life: Jly. 31.*

THE FOURTH COMMANDMENT.

506. The Merchant's Daughter.—There was a rich merchant in Paris who led a very worldly life, and entirely neglected his religious duties. His wife died a few years after his marriage, leaving him two daughters. As soon as they were of age to be sent to school, he sent them to a convent to be educated by the nuns. In the convent they received an education which would fit them for the position of life they were to occupy in the world; but they also received that which is of infinitely greater importance, a thorough Christian training. When the elder daughter was sixteen years of age, her father took her home to attend to his household affairs. In this new position she remained as faithful to her religious duties as she had been when in the convent; but she had to conceal many of her practices of devotion from her father, lest he might be angry with her. One morning her father happened to go out very early, and met his daughter coming along the street. "Where have you been so early in the morning?" he said to her in a harsh tone. "My dear father, I was at Holy Mass where I prayed much for you." "Do you go often to Communion?" he said in a still more angry voice. "Yes, my dearest father, I go very often; for it is there that I get strength and courage to accomplish my daily duties at home, and to please you as I am endeavouring to do." At this answer her father hung down his head and said nothing. When he raised it up again there were tears in his eyes, and he said in a voice choked with emotion: "O! what a happi-

ness it is for me to have a daughter like you. Go to Mass and to your Communion as often as you like, my child, and continue to pray for me." That man did not at once become a fervent Christian, but the prayers of his good daughter soon accomplished the change.—How many children might obtain the conversion of their parents, if they would only pray for them?—*Hortus Pastorum.*

507. HEROIC SELF-SACRIFICE.—The son of a rich Liverpool merchant, and student at Ushaw College, was fifteen years of age when he offered to God the sacrifice of his life for the conversion of his father. Early in Holy Week, 1861, he fell ill, and every remedy failed to effect any improvement. He received the last Sacraments on Good Friday, and died that same evening; and his father, falling on his knees by the side of his dead son, looks once more on the calm and placid countenance, and rises up fully resolved to save his soul—the result of the prayer of his child.—*Cat. en Ex.*

508. GRENELLE POWDER MAGAZINE.—In 1794, on the 31st of August, a frightful disaster occurred at Grenelle, near Paris. A powder magazine, which contained an immense quantity of gunpowder, suddenly exploded. It shook Paris and its suburbs like an earthquake; but its effects were horrible in Grenelle, where nearly 2,000 persons are said to have been killed. The whole neighbourhood was thrown into consternation, and each one trembled for those near and dear to him. A boy, twelve years old, who was boarding three miles away from there, and whose mother resided at Vaugirard, only a little way from Grenelle, was so frightened by this disaster, that he ran on foot, without a hat, and half naked, to make sure that his mother still lived. It seemed to his troubled imagination that he was every moment going to see her disfigured corpse. But, oh happiness! the first person he met at Vaugirard was that good mother. He throws himself into her arms, covers her with tears and kisses, presses her to his heart, and all that without being able to utter a single word, so much was he overcome with joy. After resting himself for a few moments, and wiping away the sweat that streamed from every part of his body, he remembered that he had left school without telling anyone, and thought he must return immediately. He hastily takes some refreshment, and hurries back to tell his teachers why he had gone home without permission. Alas! it was God's will to reward him immediately for his filial love; arriving at the school, he is seized with fever, goes to bed, and expires a few days after, sincerely

regretted by his teachers, and still more so by his mother whom he had loved so tenderly.—*Guillois.*

509. Legacy of a Deceived Father.—A rich old man, named Conaxa, had been so imprudently kind as to divide his wealth between his two sons during his own lifetime. He too soon perceived that they had no longer the same respect for him that they used to have; they were not ashamed even to tell him frequently that he was living too long, and that they considered him a burden. The unhappy old man, in despair at such base conduct on the part of children for whom he had done so much, asked advice of a sincere friend, whom he still had. "You have done very wrong, my dear friend, in acting as you did; nevertheless, there is one way of extricating yourself: contrive to make your children believe that there are some debts still owing to you. You understand?" Accordingly, some days after, whilst Conaxa was at table with his two sons, a farmer comes in to pay him, as he said, *the remains of an old debt.* It was a big bag of silver lent him by his friend. Conaxa did not seem at all surprised, took the bag, put it away to count over at his leisure, gave the farmer something to drink, and gave not the slightest reason to suspect the trick he was playing. No sooner did his sons find out that he had not divided all his wealth between them, than they immediately became as kind and attentive as they had before been harsh and uncivil. Conaxa died some years after, leaving a heavy box which his greedy heirs hastened to open. What did they find in it, my dear friends? Bags full of stones and pebbles, with a little note to the following effect: "*I bequeath these stones to stone fathers who divide their wealth amongst their children before their death.*" I leave you to guess who found themselves fooled and over-reached; did not the two ungrateful sons well deserve it?—*Filassier.*

510. The Son of Crœsus.—Cyrus the Great, during the war with Crœsus, king of Lydia, laid siege to the city of Sardis, and soon succeeded in carrying it by assault. A body of his soldiers, eager to distinguish themselves by the capture of the king, rushed to the palace of Crœsus, who soon fell into their hands. As, however, he was in disguise, they failed to recognize him. Enraged at their disappointment, one of their number was about to plunge his sword into the breast of their captive, when Atys, son of Crœsus, who had been dumb from his birth, perceiving his father's danger, ran to the spot, and bursting by a mighty effort the bonds which nature had

imposed upon him, cried out, "Hold thy hand, barbarian, it is the king my father!"—*Rollin.*

511. Bl. Thomas More's Respect for his Father.—Stapleton tells us that Bl. Thomas More (who was Chancellor of England, and who died on account of his firmness in supporting the Catholic religion) entertained such high respect for his parents, that he never left his house, even in the days of his power and great influence, without having first demanded, on his knees, the blessing of his aged father.

512. Love of Sons for their Mother.—A poor widow, who had been deprived of the use of her limbs, felt the most lively regret at not being able to go to Mass on Sundays. When Sunday came round, she invariably said to her sons: "What a happiness would it be to me if I could go to Church and hear Mass! but I cannot go for I am old, infirm, and the road is long;" and as she said these words, the poor woman shed tears and fetched a deep sigh; then she raised to her lips the cross of her beads, which she was telling with the greatest piety and recollection. Her two sons, who entertained a filial affection towards their old parent, soon contrived to satisfy their mother's pious longings. They attached to her old arm-chair two poles, and by this means they carried the poor woman to Church. As they entered, for the first time, the road to the Church, carrying the old mother in her chair, the people on the road loaded them with their blessings, and even cast flowers on their path. The pastor of the place, hearing of this loving invention of filial love, ascended the pulpit, and took for his text these words of Deuteronomy: "Honour thy father and mother, as the Lord thy God hath commanded thee." His discourse was full of unction, and produced a thrilling effect upon the congregation. He compared the flowers cast on the path of the two sons, when bearing their mother to Church, to the benedictions which God would soon shower down on them.—*Guillois.*

513. The Undutiful Son.—A gentleman of property had an only son whom he loved tenderly. Upon his son's marriage he gave up all he had to him on condition that he would afford him a home for the rest of his life. The old man soon became infirm, but instead of bearing patiently with the infirmities which often accompany old age, his daughter-in-law expressed herself as highly disgusted with him for his want of cleanliness at his meals. One day, when they were to have company, she went so far as to tell

her husband that she would not sit down to table unless the old man was made to take his dinner in the kitchen. Her husband was so weak and unmindful of what was due to his aged parent as to consent to this heartless proposal, and accordingly bade his father go for that day to dine with the servants. The old man was cut to the quick at his son's unfilial conduct; he wept bitterly, and declared that he would sooner go and beg his bread than remain any longer with such undutiful children. His little grandson, hearing what he said, and seeing him go upstairs to fetch a blanket to put over his shoulders, for it was in the depth of winter, ran to his father and told him that grandpapa was gone to get a blanket to wrap himself in that he might go and beg his bread. "Let him go if he likes," replied the unfeeling son. "But don't let him take a whole blanket," said the child. "And why so?" asked his father. "Because I shall want the other half for you," replied the boy, "when *you* grow old and I turn you out to beg your bread." These words went to the heart of the father, and fearing that his undutiful conduct might one day be imitated by his own son, he ran after the old man, humbly begged his pardon, and ever after treated him with proper respect and affection.—*Mrs. Herbert.*

514. BENEDICT XI. AND HIS MOTHER.—The illustrious Pope Benedict XI. was the son of a humble shepherd. When he was raised to the pontifical throne, word was spread through Rome that his mother had come to visit him, and the whole city went out to meet her in honour of her son who was the pope. The good woman put on the humble dress belonging to her lowly station, and appeared before him. No sooner had she entered, than the pope, at once rising from his throne, left his cardinals, and went to meet her. When he drew near to her, he threw his arms around her and wept, as he said: "There is no one in the world who could love his mother as much as I do mine." This beautiful example is handed down to us to show that in whatever condition of life our parents are, it is our duty to honour them.—*Life of Benedict XI.*

515. DJEZZAR AND THE DISRESPECTFUL SON.—There is told of the pasha Djezzar, a famous Turkish tyrant, who terrified all Syria by his crimes from 1775 to 1804, an anecdote which proves that he had not totally abjured the sentiments of humanity. This incident, quite interesting in its way, is, moreover, a good lesson for unnatural sons. A young Christian, in whom Djezzar took some interest, was soon to be married. The best room of the house in

which he dwelt was on the second story; it was occupied by his father, a man venerable by his age and entitled to respect on account of his infirmities. To please his future wife, the young man civilly asked his father to give up his room to her for some weeks, promising to give it back to him a little after the marriage. The father consented, and went down to the ground floor, which was neither healthy nor agreeable. At the end of a month he asked his room back, but they begged him to leave it a little longer. He consented, but when he came to ask it at the appointed time his son refused to give it up, and went even so far as to abuse his poor father. The whole neighbourhood was indignant at this proceeding. Djezzar is informed of it by his spies; he sends for the son and receives him before the assembled divan. "Of what religion art thou?" said the angry pasha. The terrified young man made no answer. The pasha repeats his question; then he answers that he is of the Christian religion. "Indeed? Well! make the Christians sign." The culprit made the sign of the cross without saying anything. "Pronounce the words." *In the name of the Father, and of the Son, and of the Holy Ghost. Amen.* And so saying, he, of course, raised his right hand as usual to his forehead, then to his chest, and so on. "Ah!" cried Djezzar, in a terrible voice, "so the father is above, and the son below? Go, wretch, to thy house, and if it is not so there in a quarter of an hour, thy head shall soon roll in the dust." It is unnecessary to say that the young man went to ask his father's pardon, and made haste to restore order in his house, because he knew that Djezzar's threats were not idle ones.—*Noel.*

516. S. PAUL, THE SIMPLE.—In days long gone by there lived in the desert, with the great S. Antony, a holy but simple monk called Paul. Whatever his superior told him to do he did at once, without ever asking the reason of the command. S. Antony, knowing that obedience is one of the virtues most pleasing to God, and seeing his disciple anxious to practise it, resolved to exercise him continually in it that he might gain more and more merit for Heaven. Sometimes he told him to take a pitcher, go to the river and fill it with water, then bring it to him. When this was done he poured it on the ground and told him to go for more. Paul did this with great pleasure, and without showing any sign of being annoyed at what his superior had done. At other times he told him to make a basket, as the monks of those days were in the habit of

doing. Paul made it with the greatest care and brought it to S. Antony. As soon as he looked at it he told his disciple to take it all to pieces and make it over again. Paul did so, joyfully, without saying a word. It was in this way he attained to the glory of Heaven.—*Lives of the Fathers.*

517. S. Pacomius and the Cook.—S. Pacomius, abbot of the famous monastery of Tabenna, in the Thebais, visiting one day the other houses governed by him, arrived at one, the name of which I do not remember. As soon as he entered, the abbot, the monks, and all the other members of the community, hastened to gather round him to do him honour. Amongst the inmates of the house were some children who were boarders, being brought up in the fear of God and in the practice of the virtues proper to their age. One of them, with the simplicity of a child, said to S. Pacomius, as soon as he saw him: "Ah! father, you do well to come, for we have had very little to eat since your last visit; there is nothing cooked for us any more in the kitchen." "Never mind, my dear child, I will take the matter in hand and see if we cannot have something cooked for you." Thereupon the holy abbot sent for the cook, and asked him how it was that he no longer cooked either vegetables or any other food for the monks. "Father, I did so for some time, but I soon observed that these good brothers touched nothing that was cooked; they contented themselves with olives, or some other fruit, and took nothing else. Then I began to think that it was no use cooking for nothing, and, as the young brother who assists me was quite able to do all that was necessary for the refectory and the kitchen, I employed myself in making mats like the other religious." "And how many have you made since then?" "Father, I have made about five hundred." No sooner had S. Pacomius seen the fine pile of mats than he ordered it to be set on fire; turning, then, to the negligent cook, he said to him, with visible emotion: "I despise all that you have done, because you have acted contrary to the obedience due to superiors. You were charged with preparing food for the brethren; it was your duty to have done so with the utmost care. If they are mortified, and do not touch what you have cooked, it is their business; yours is to practise obedience." After this reprimand all went well, because exact obedience was henceforth the rule.—*Lives of the Fathers.*

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